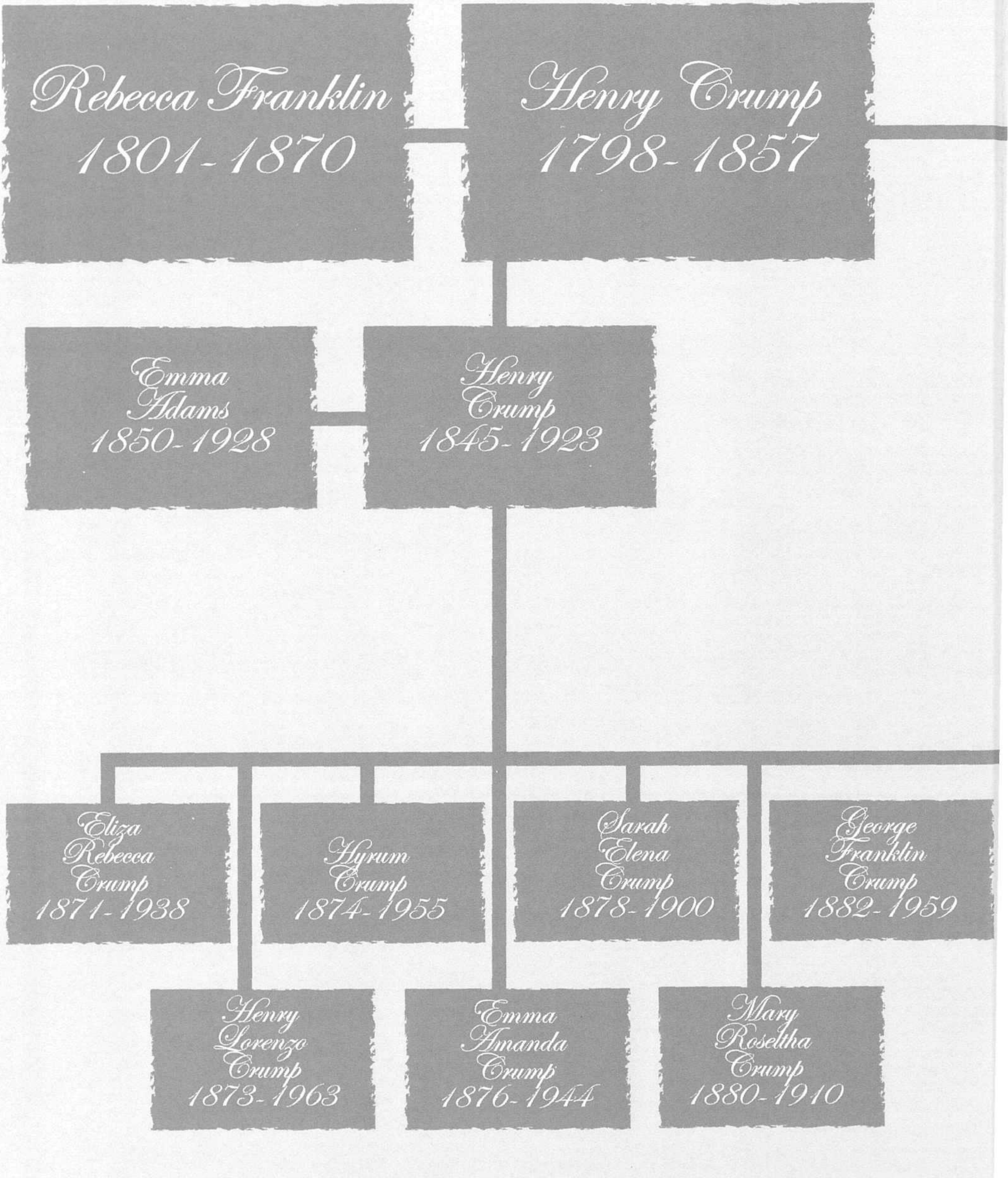
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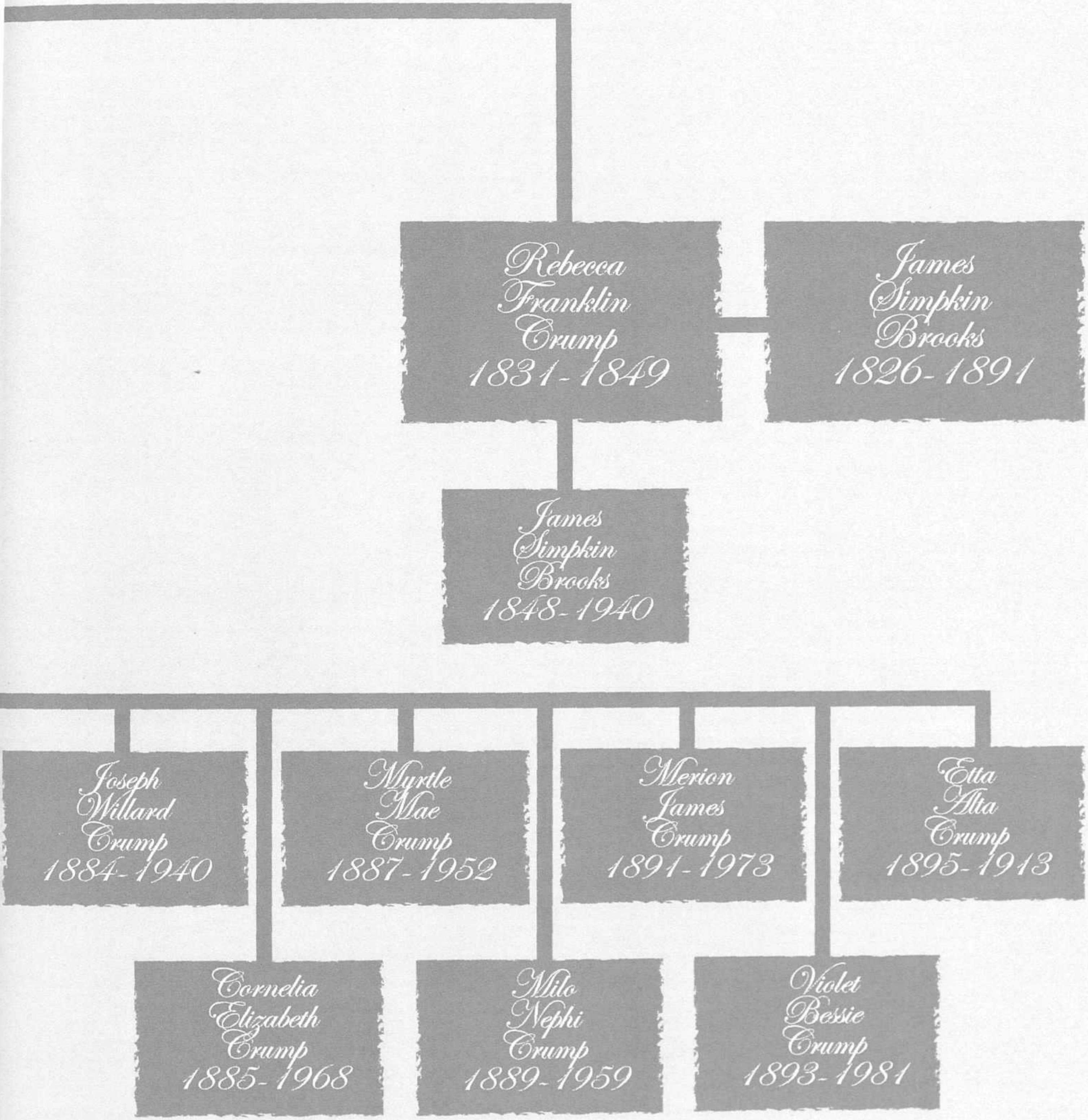
Henry Crump 1798-1857
Emma Adams 1850-1928
Henry Crump 1845-1923
Eliza Rebecca Crump 1871-1938
Hyrum Crump 1874-1955
Sarah Elena Crump 1878-1900
George Franklin Crump 1882-1959
Henry Lorenzo Crump 1873-1963
Emma Amanda Crump 1876-1944
Mary Roseltha Crump 1880-1910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James Simpkin Brooks 1826-1891
James Simpkin Brooks 1848-1940
Joseph Willard Crump 1884-1940
Myrtle Mae Crump 1887-1952
Merion James Crump 1891-1973
Etta Alta Crump 1895-1913
Cornelia Elizabeth Crump 1885-1968
Milo Nephi Crump 1889-1959
Violet Bessie Crump 1893-1981

THE FAMILY OF
HENRY & REBECCA CRUMP
A Kind and Gentle People

Karla Crump Swim & Linda Crump Garrison

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104 Hesser Court
Folsom, CA 95630
published 2007

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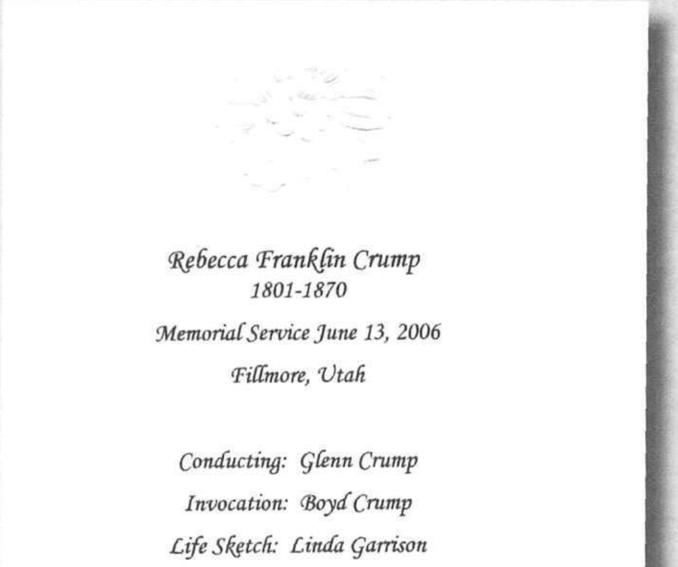


Rebecca Franklin Crump
1801-1870

Memorial Service June 13, 2006

Fillmore, Utah

Conducting: Glenn Crump

Invocation: Boyd Crump

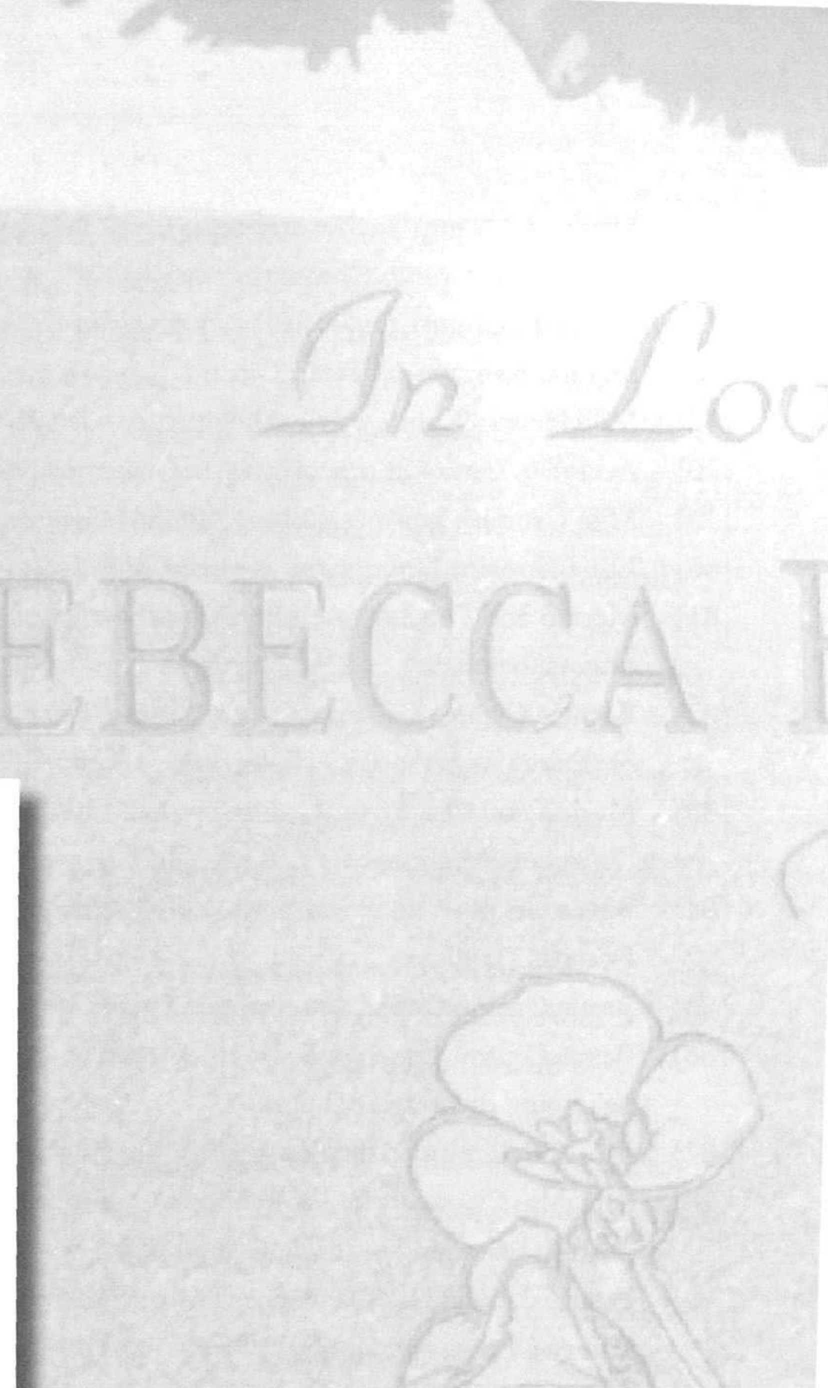
Life Sketch: Linda Garrison

Tribute: Karla Swim

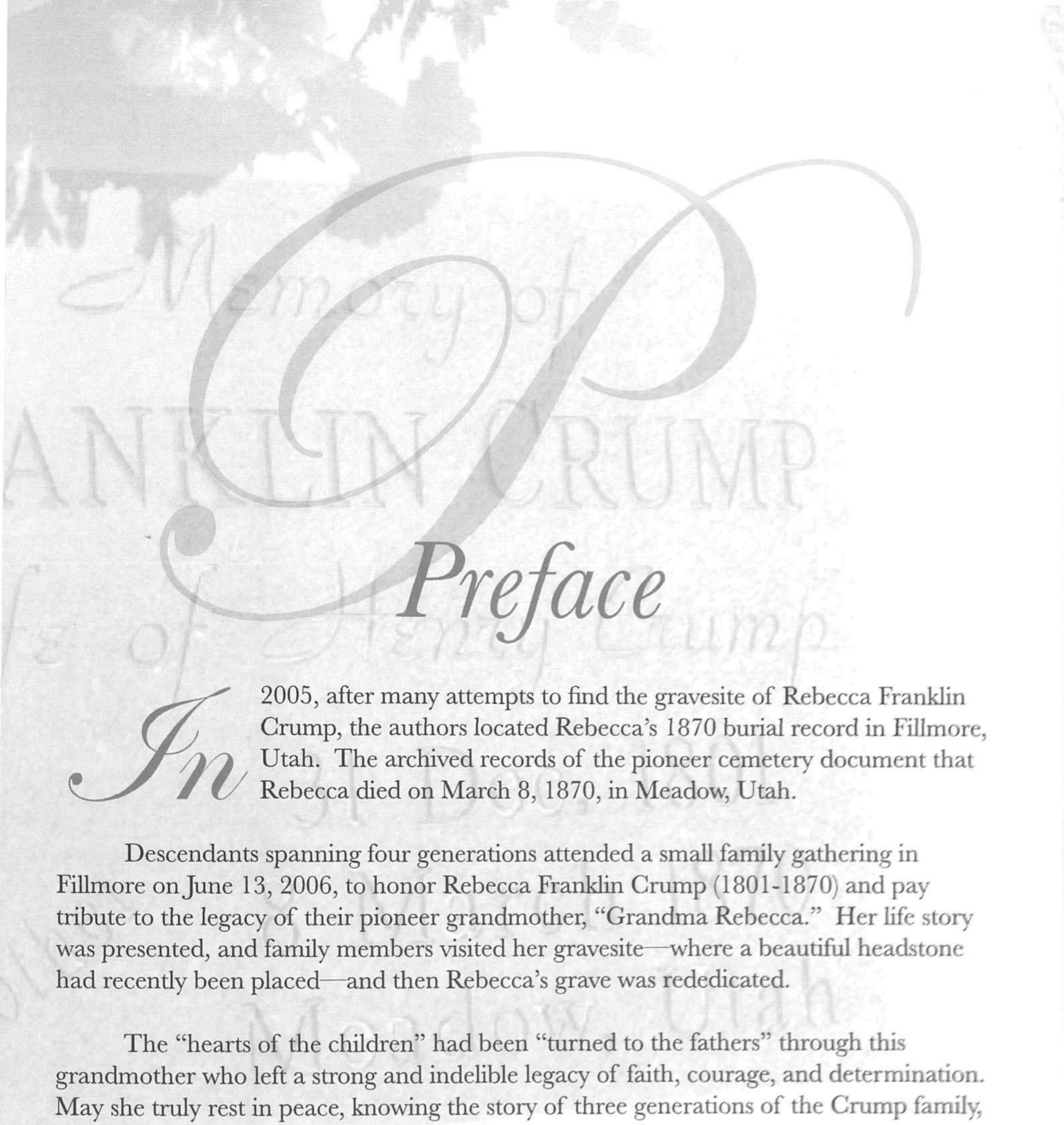
Closing Remarks: Glenn Crump

Benediction: Clifford Crump

Dedication of Grave: Dean Crump



{1} Program for Rebecca Franklin Crump Memorial
{2} Background image: Headstone of Rebecca Franklin Crump, placed in June 2006



Preface

In 2005, after many attempts to find the gravesite of Rebecca Franklin Crump, the authors located Rebecca's 1870 burial record in Fillmore, Utah. The archived records of the pioneer cemetery document that Rebecca died on March 8, 1870, in Meadow, Utah.

Descendants spanning four generations attended a small family gathering in Fillmore on June 13, 2006, to honor Rebecca Franklin Crump (1801-1870) and pay tribute to the legacy of their pioneer grandmother, "Grandma Rebecca." Her life story was presented, and family members visited her gravesite—where a beautiful headstone had recently been placed—and then Rebecca's grave was rededicated.

The "hearts of the children" had been "turned to the fathers" through this grandmother who left a strong and indelible legacy of faith, courage, and determination. May she truly rest in peace, knowing the story of three generations of the Crump family, a kind and gentle people, has been written.

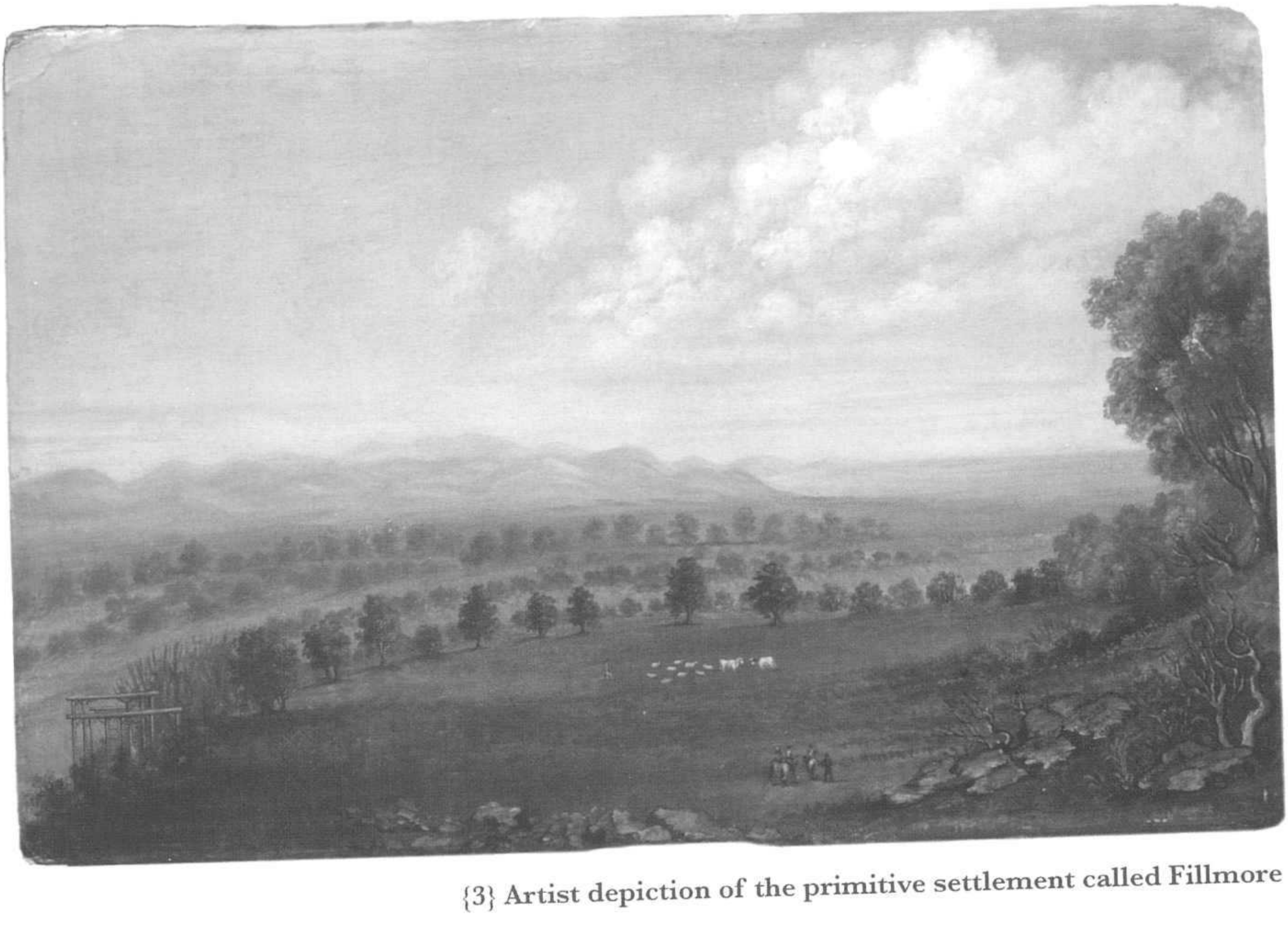
Part One

Introduction

> *In all of us there is a hunger,*
> *marrow deep, to know our*
> *heritage—to know who we are*
> *and where we came from.*
> *Without this enriching knowledge,*
> *there is a hollow yearning. No*
> *matter what our attainments in*
> *life, there is still a vacuum, an*
> *emptiness, and the most*
> *disquieting loneliness.*
>
> — ALEX HALEY—
> Author of *Roots*

Sometimes when a story is told, angels whisper, "This story needs to be written." Then someone dares to write it and hopes she does the story justice. This story is one that needed to be written because of the good it would do to the hearts of a family. It is a story about the past that needed to be shared with present and future generations. It is a story that needed to be preserved on the page as well as in the heart.

Many have contributed their time, talents, and resources to make this book a reality. It was a team effort from start to finish. That is as it should be, because it is a book about family. The research and development of this book was a spiritual experience and a labor of love.



{3} Artist depiction of the primitive settlement called Fillmore

1

London

The burial record of Rebecca Franklin Crump was found archived in Fillmore, Utah, in the fall of 2005. Rebecca's gravesite, in Fillmore's pioneer cemetery, was marked at the time of her burial in 1870, but no visible marker remained one hundred and thirty-five years later. Cemetery records confirmed that Rebecca died March 8, 1870, in Meadow Creek (Meadow), Utah.

How and when and why did this pioneer woman, born in England in 1801, come to live in this primitive, high-desert area of the Pahvant Valley of Utah? Questions begged answers. Answers came—and so did more questions.

Motivated by the spirit of Elijah, research efforts were increased. The remarkable results were, at times, beyond words or explanation: a document here, a photograph there, old letters, cherished heirlooms, memories recalled, yellowed newspaper clippings. Each additional piece of information brought with it a quiet and peaceful recognition that, as promised in Malachi 4:5-6, "the heart[s] of the children" were beginning to turn "to their fathers" of an earlier time.

Many times there were promptings that Rebecca had much to tell her precious posterity and much to teach them. It seemed as though this little pioneer grandmother invited us to sit upon her knee, and then she would look back over the years and, lovingly, tell the story of the Crump family to her many generations of grandchildren. And what a story it was!

London

Rebecca's story begins with her birth on December 31, 1801, in London, England, to David and Elizabeth Franklin. Henry Crump, the man she would marry, was a son of Henry and Elena Crump. One of seven children in the family,[1] he was born April 8, 1798, in London. Henry and Rebecca married, probably in 1828,[2] and were blessed with a baby daughter on June 11, 1831. They named her Rebecca Franklin Crump.

The 1841 England census records for the Crump family include Henry and Rebecca, nine-year-old daughter Rebecca, and their nineteen-year-old nephew, Henry Franklin. He was the son of Rebecca's older sister Elizabeth Franklin (born 1799). An apprentice also lived in the home, as did the Whitaker family of six, for a total of eleven people living at the Crump residence in Finsbury, Middlesex, England.

Henry was a jeweler and demonstrated extraordinary talent as a jewelry designer and craftsman. By 1843 his jewelry business, as well as the family's residence, was located at No. 1 Fletcher Row, Vineyard Gardens, Clerkenwell[3] (pronounced "Clarkenwell"). Clerkenwell is a neighborhood in central London, and has a long history of clock and watchmaking dating back to the eighteenth century. If one is familiar with the London of Charles Dickens' classic literature, then it will be easy to imagine the London of Henry and Rebecca Crump. Indeed, Clerkenwell is a location in both *A Tale of Two Cities* and *Oliver Twist.*

Somehow, someway, in a city of two million people, either Henry and Rebecca found missionaries from the Church of Jesus Christ of Latter-day Saints, or the missionaries found them. Missionary work officially began in London in August of 1840. It was often a difficult and discouraging work, but the efforts were eventually met with many successful conversions. The labor pains of missionary dedication and commitment were bearing fruit.

When the Crumps were taught the Gospel, they fully embraced this new religion. Henry, Rebecca, and their daughter were baptized in 1843.[4] It was a new beginning!

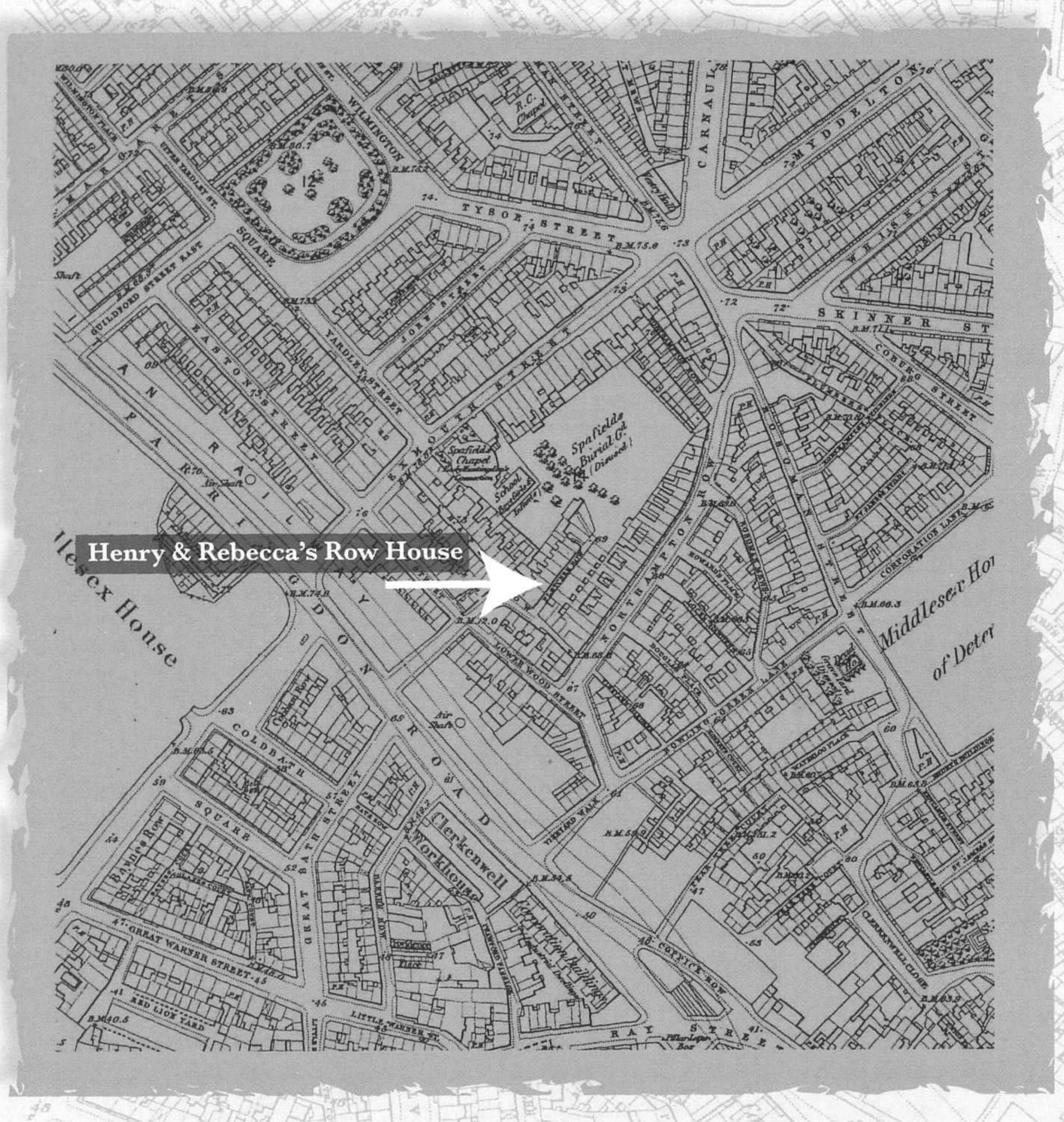
In February 1844, Henry Crump was called to be the clerk in the London Branch, which met in the Theobald's Road chapel.[5] This branch belonged to the London Conference (stake). The handwritten records Henry penned as clerk demonstrate elegant and artistic penmanship. The words he wrote reveal his intelligence and his devotion to detail and description.[6]

Chapter 1

[THE HOUSE OF ISRAEL]

"Their blood has permeated European society, and it coursed in the veins of the early colonists in America. And when the books shall be opened and the lineage of all men is known, it will be found that they have been first and foremost in everything noble among men. . . . And it is the foremost of those spirits whom the Lord has prepared to receive the Gospel when it was presented to them, and who did not wait for the Elders to hunt them from the hills and the corners of the earth, but they were hunting for the Elders, impelled by a spirit which then they could not understand; and for this reason were they among the first Elders of the Church; they and the fathers having been watched over from the days that God promised those blessings upon Isaac and Jacob and Joseph and Ephraim. And these are they that will be found in the front ranks of all that is noble and good in their day and time, . . . and among those also who receive the fullness of the everlasting Gospel, and the keys of Priesthood in the last days, through whom God determined to gather up again unto himself a peculiar people, a holy nation, a pure seed that shall stand upon Mount Zion as saviors."

(Elder Erastus Snow, in *Journal of Discourses*, 23: 185-187)


Wilmington Square
Tysoe Street
Myddelton
Skinner St
Coburg Street
Exmouth Street
John Street
Yardley Street
Easton Street
Guildford Street East
Spafields Chapel
School
Spafields Burial Gd. (Disused)
R.C. Chapel
Vestry Hall
Northampton Row
Corporation Lane
Bowling Green Lane
Lower Wood Street
Vineyard Walk
Farringdon Road
Railway
Coldbath Square
Great Bath Street
Clerkenwell Workhouse
Corporation Buildings
Coppice Row
Ray Street
Great Warner Street
Red Lion Yard
Little Warner St.
Middlesex House of Detention
Air Shaft
Shaft

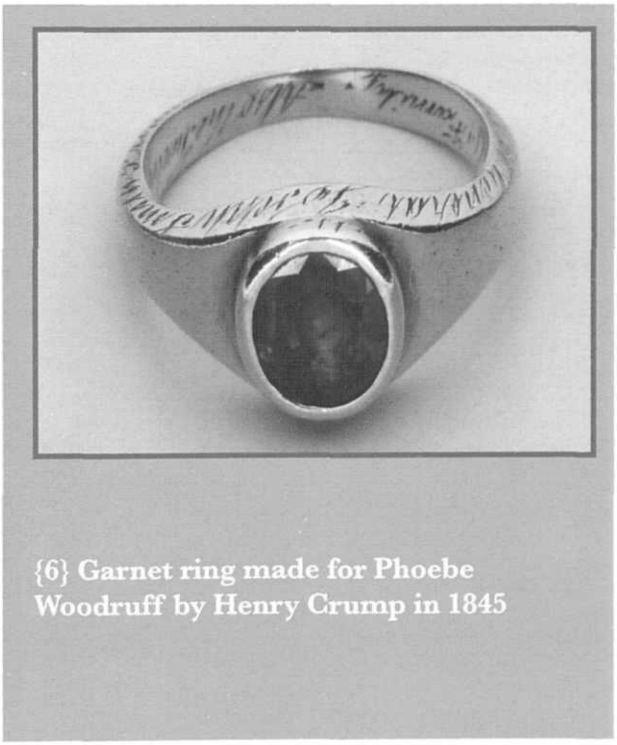
Henry & Rebecca's Row House

{5} **1871 Clerkenwell Map**

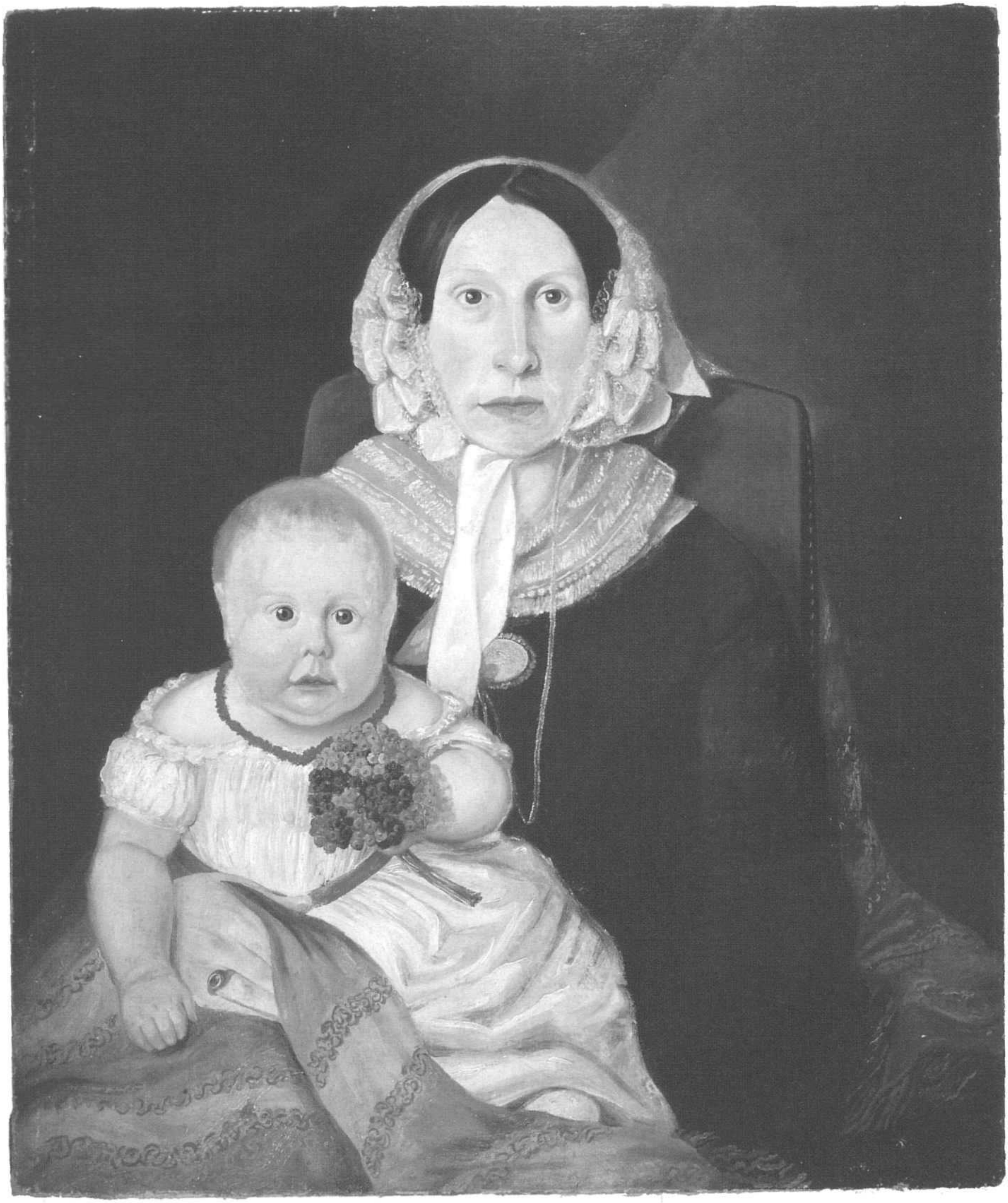
During the year 1845, Rebecca and Henry were well acquainted with Wilford Woodruff, who was serving as president of the LDS European Mission. President Woodruff was nine years younger than Henry. They apparently enjoyed one another's company, both socially and in Church matters. Entries in Wilford Woodruff's journal reveal that he had tea with the Crumps at their home and enjoyed meals with them on occasion. Rebecca was pregnant at that time, and it is easy to imagine her maneuvering around the kitchen, fully aware of her expanding waistline, to prepare some special menus for Apostle Woodruff and her family.

Wilford Woodruff's journal relates that on June 11th he visited the British Museum in London with Henry. Later that evening they ate dinner at the Crumps' home.[7] It was daughter Rebecca's fourteenth birthday, which was undoubtedly cause for celebration. On the 21st of June, Wilford Woodruff again visited the Crump home to dine with them. It was on this visit that he made final arrangements to commission Henry to design and craft two finger rings—one for himself and another for his wife Phoebe.[8]

The ring Henry fashioned for Phoebe had a gold band and a lovely garnet stone. Behind the stone, Apostle Woodruff requested that Henry place strands of hair that Wilford had recently acquired from America. This hair was from Joseph Smith and Hyrum Smith (both martyred in 1844) and other Church leaders.[9] This was a prominent procedure in jewelry making during that time period, and the product was referred to as "mourning jewelry." With the precision of a master jeweler, Henry meticulously engraved lettering onto the outer edge of the gold band, as well as inside the band. The inscription reads, *Hair of General Joseph Smith, the Prophet & General Hyrum Smith Patriarch, and W. Woodruff's Family Also the Twelve Apostles*.[10] The ring has been preserved and is on display in the Wilford Woodruff collection at the Museum of Church History and Art in Salt Lake City.



{6} Garnet ring made for Phoebe Woodruff by Henry Crump in 1845



{7} 1845-1846 Oil on canvas painting depicting Phoebe Woodruff holding first-born son, Joseph. The ring made by Henry Crump is visible on her ring finger.

Another entry in Wilford Woodruff's journal, dated Sunday, June 22, 1845, states "We administered the sacrament in the Afternoon, & I ordained Br Henry Crump to the office of an Elder. . . ."[11] What an honor this must have been for both of these men—friends as well as brothers in the Gospel of Jesus Christ.

Much of what is now known of Henry Crump is known through the journals of Wilford Woodruff, who became the fourth President of the Church of Jesus Christ of Latter-day Saints in 1889 at age eighty-two. The Crump family can be eternally grateful for President Woodruff's dedication to detailed journal writing. He began keeping a journal at age twenty-eight and continued until age ninety-one, two days before his death in September 1898. Matthias F. Cowley said of President Woodruff, "The life of Wilford Woodruff was full of marvels. It was a simple life in which he revealed his heart and his purposes freely. The frankness of his expressions, his care for details, and his conscientious regard for the truth made him, perhaps, the best chronicler of events in all the history of the Church."[12]

On November 24, 1845, Rebecca gave birth to a baby boy—an answer to the fervent prayers of his father.[13] Henry and Rebecca named their son Henry, after his father and paternal grandfather. Fourteen-year-old sister Rebecca must have been thrilled to welcome this new little brother to the family.

Henry was appointed "presiding Elder [branch president] of the London Branch" on October 28, 1846. He requested that a young man by the name of James Simpkin Brooks be appointed branch clerk.[14] James had been baptized March 12, 1845, when he was nineteen years old.[15] As a branch clerk, James demonstrated a talent for beautifully legible penmanship and an aptness for concisely and respectfully summarizing the messages delivered in the meetings. James's writings reveal his passionate attempt to convey the spirit of the words spoken.[16]

Missionary work in London continued with some success, but even by 1847, there were fewer than four hundred members of the Church of Jesus Christ of Latter-day Saints in all of London, this city with two million people.[17] Many emigrated and a few fell away, but missionary efforts kept the numbers rather constant throughout the 1840s. The Saints in England participated fully in all aspects of the restored Gospel, paying the rent for their chapels,[18] financially assisting the missionaries from the United States,[19] and actively collecting money for glass and nails for the Nauvoo Temple.[20]

James Simpkin Brooks officially joined the Crump family when he married Henry and Rebecca's daughter on June 19, 1847. They married in St. Mark's Church in the parish of Saint James in Clerkenwell, London. Rebecca was sixteen years old; James was twenty-one.[21] Henry and Rebecca must have been very pleased with their daughter's choice in a husband.

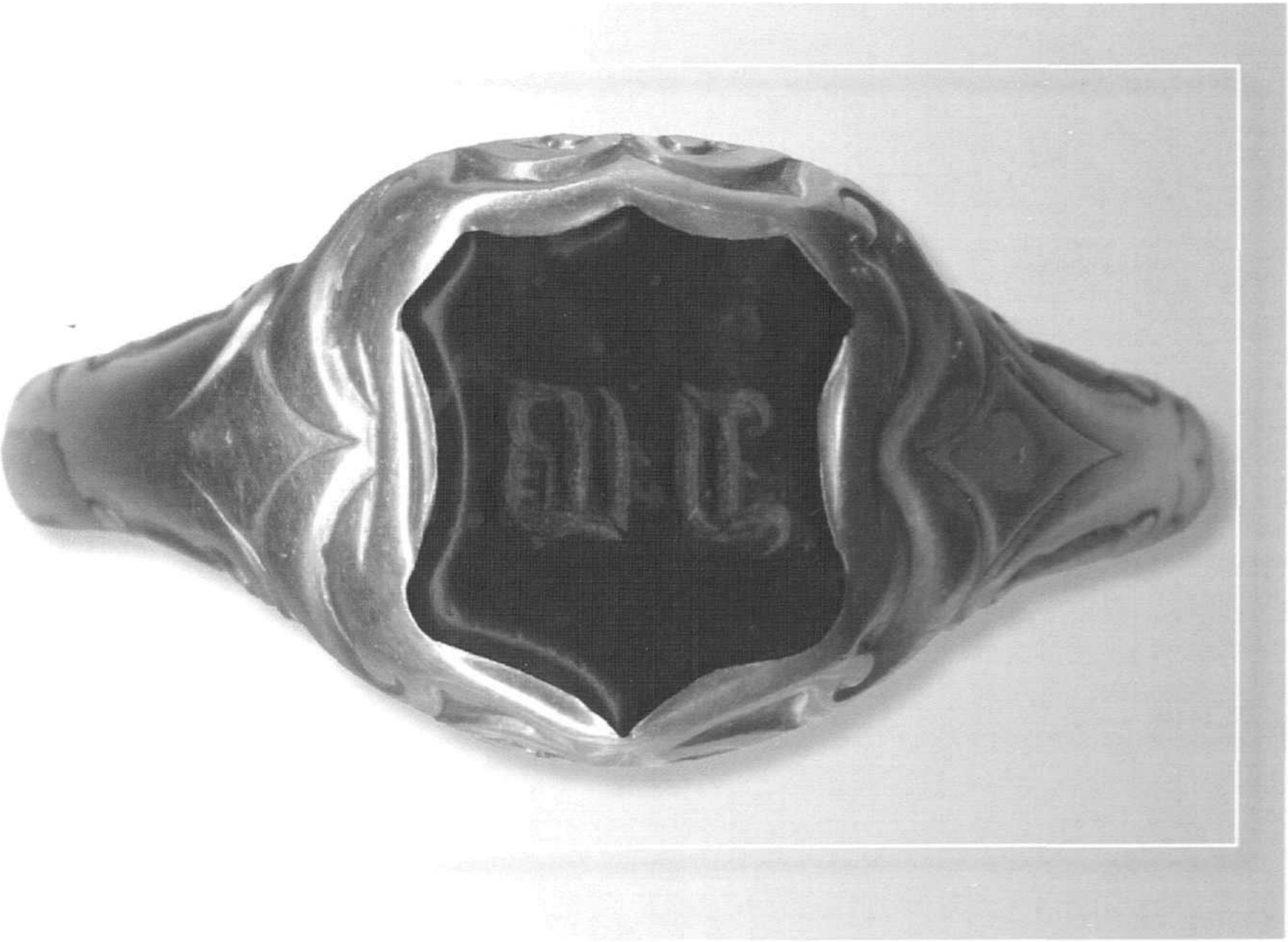
Henry designed and crafted an attractive signet ring for James—a ring used to stamp an impression onto a letter or document. The stone chosen for the ring was a most handsome agate. Henry, the highly skilled artisan, set the cut and polished stone into the gold ring. In perfect London Text font, James's initials were intricately engraved into the stone. Henry mirrored the initials so they would read "J B" when the impression was stamped. An "E" was engraved into the stone, likely to acknowledge James's priesthood ordination to the office of Elder in 1847.[22] The ring was passed on through James's family and has become a cherished family heirloom.[23]

Life was very good for the Crumps in London, but the Saints in England were encouraged to gather with those in America. Henry and Rebecca made plans to immigrate. They would be leaving their homeland, the Saints in the London Conference that they loved and served, and their newlywed children, Rebecca and James.

The London Conference gave a "testimonial" for Henry on Sunday, June 6, 1847, one month prior to the Crumps' departure to America. This was an opportunity for members to show "approval of his labors and respect towards him" before he left England.[24] As presiding Elder of the London Branch, Henry was a kind, loving, and compassionate leader. He would counsel the wayward in his branch, through gentle persuasion, to do better and rejoin in the fellowship of the Saints.[25]

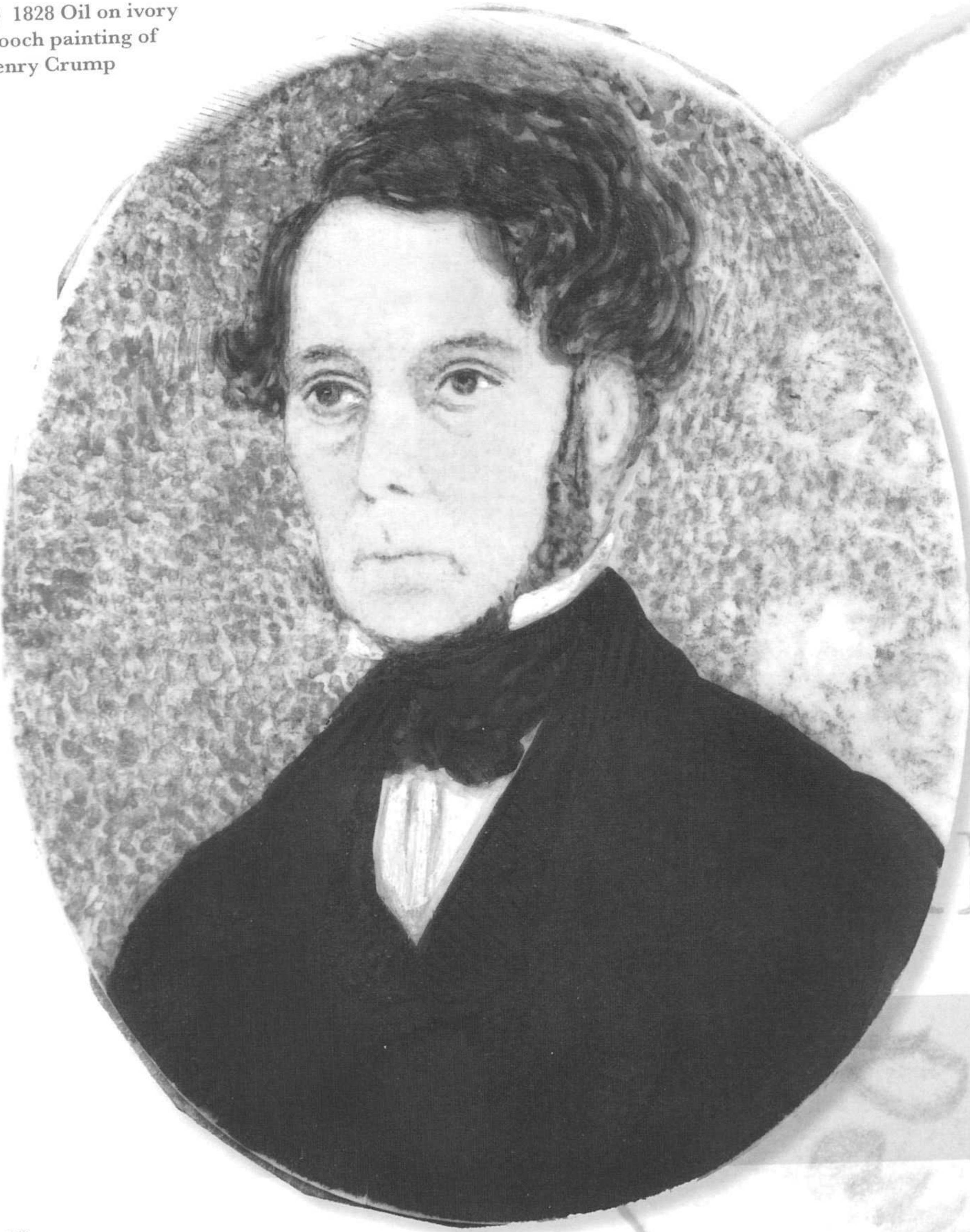
Within three weeks of their daughter's wedding, Henry, Rebecca, eighteen-month-old Henry, and Rebecca's sister Elizabeth boarded the ship *Empire* to begin immigration to America.[26] Of the three to four hundred passengers on that voyage, only twenty-four were Latter-day Saint emigrants.[27]

Among the limited possessions the Crumps were allowed to pack for the voyage was an exquisite oval-shaped brooch made of ivory. The brooch was very delicate and had a miniature portrait of Henry (quite possibly a self-portrait) intricately oil painted



{8} Signet ring made for James Simpkin Brooks by Henry Crump

{9} 1828 Oil on ivory brooch painting of Henry Crump

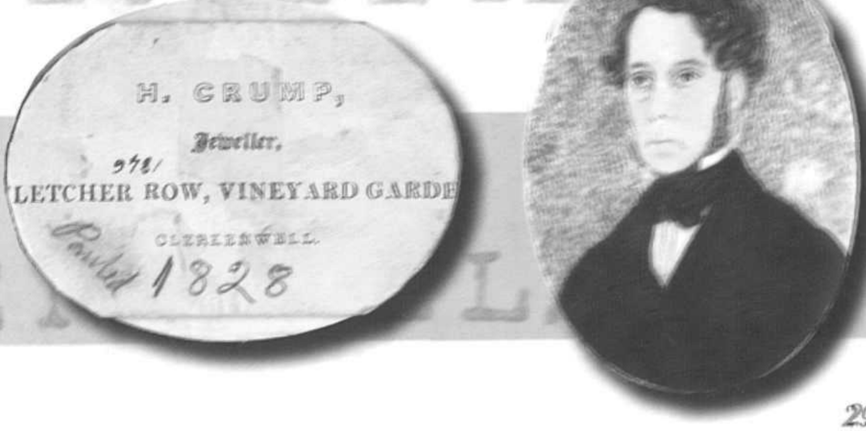


onto it with amazing detail—truly a lovely piece of art! The portrait was painted in 1828 when Henry was thirty years old.[28] Custom of the times suggests it was a gift made for Rebecca. At some point, the oval frame and the clasp of the brooch were broken off or removed. Henry's business card from Clerkenwell was glued to the back of the brooch and carefully trimmed. The brooch has been passed down in Henry and Rebecca's family as a treasured heirloom.[29]

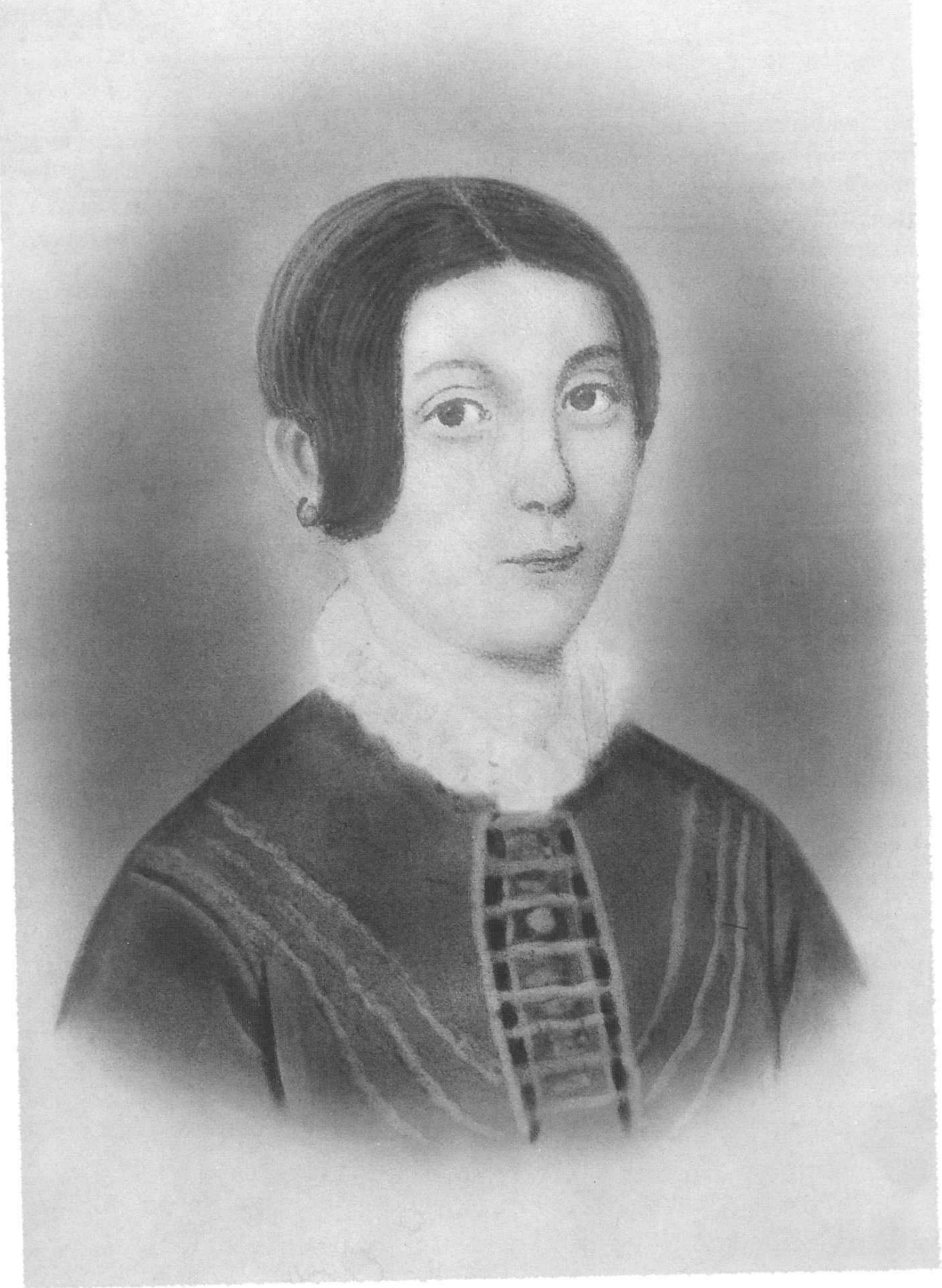
The family departed from Liverpool, England, on July 6, 1847,[30] with their hopes and sights set on America. Due to the lack of wind from the north to aid them in taking the more common route south of Ireland, the ship captain commanded the ship be steered north of Ireland—even as far north as 58 degrees north latitude.[31] During the voyage the travelers experienced three severe storms, a fire on the ship, several cases of seasickness, and the deaths of three men who had to be buried at sea. But there was also a wedding, and on occasion the passengers were delighted by numerous playful porpoises, leaping and gliding through the chilly waters of the Atlantic Ocean. On the 27th of July, the craggy banks of Newfoundland (eastern Canada) could be seen, a "very beautiful, grand and sublime sight."[32] Day after day, the long journey continued over the high seas.

At last the ship arrived in New York harbor on August 10, 1847.[33] The voyage had taken about five weeks. How grateful the passengers and crew were for their safe crossing and to be able to set foot upon land again. It was a new country—a new home—for Henry, Rebecca, and their young son. Another new beginning!

It can be noted here that on July 24, 1847 (midpoint for the *Empire* voyage), Henry's friend Wilford Woodruff entered the Salt Lake Valley with Brigham Young as part of the vanguard company.



{10} Left to Right: Actual size of brooch showing back and front



{11} Rebecca Crump Brooks

2

The East Coast

The day after arriving in New York City, Henry Crump and his family traveled to Philadelphia, Pennsylvania.[1] Henry promptly opened a jewelry store in downtown Philadelphia, in an area described as "Washington below 9th," and Rebecca set up housekeeping.[2]

In November 1847, Henry sent a letter to the London Branch, expressing how blessed he felt to be in America. An Elder Banks read the letter, which was welcomed by the council members, and it was recorded that blessings were pronounced upon Brother Crump. The men were pleased to hear of Henry's well-being and gratitude and agreed that "he should be blest and he shall be blest." An enthusiastic "amen" was the resounding response from the group.[3]

Rebecca and Henry found living in America favorable, and they comfortably settled into the Philadelphia Branch of the Church of Jesus Christ of Latter-day Saints. Their testimonies of the Gospel continued to deepen through their devoted service and commitment.

Soon after the Crumps arrived in America, James Brooks and his wife Rebecca busied themselves with their own preparations to immigrate. James served his final day as the London Branch clerk on October 18, 1847.[4] After a safe crossing of the Atlantic, James and Rebecca joined the Crumps in Philadelphia in a heartfelt and joyful reunion. Not long after, Henry and Rebecca's joy multiplied when James and Rebecca announced that they were to become parents.

In the late summer of 1848, on August 17th, seventeen-year-old Rebecca gave birth to a baby boy in Philadelphia. James and Rebecca named their newborn son James Simpkin Brooks, after his father.[5] Blessings were abundant for "Grandpa Henry" and "Grandma Rebecca," their children, and tiny new grandson.

Henry had the desire to become a citizen of the United States of America. He traveled to the U.S. Circuit Court in Baltimore, Maryland, and on March 30, 1849, filed a Declaration of Intent to become a naturalized citizen.[6]

That same year, with optimistic dreams and enthusiastic spirits, James and Rebecca made the decision to leave Philadelphia with their son to join the Saints in St. Louis in preparation for the trek to Utah. Undoubtedly, Rebecca and Henry waved a tearful goodbye and offered their support and a prayer to the heavens for the health and safety of this young and precious family. The continuation of the journey west was sadly interrupted when, as James recorded in his journal, his wife, Rebecca Franklin Crump Brooks, died at "one-half past nine p.m." on July 10, 1849, in St. Louis, Missouri. She died at age eighteen of cholera.[7]

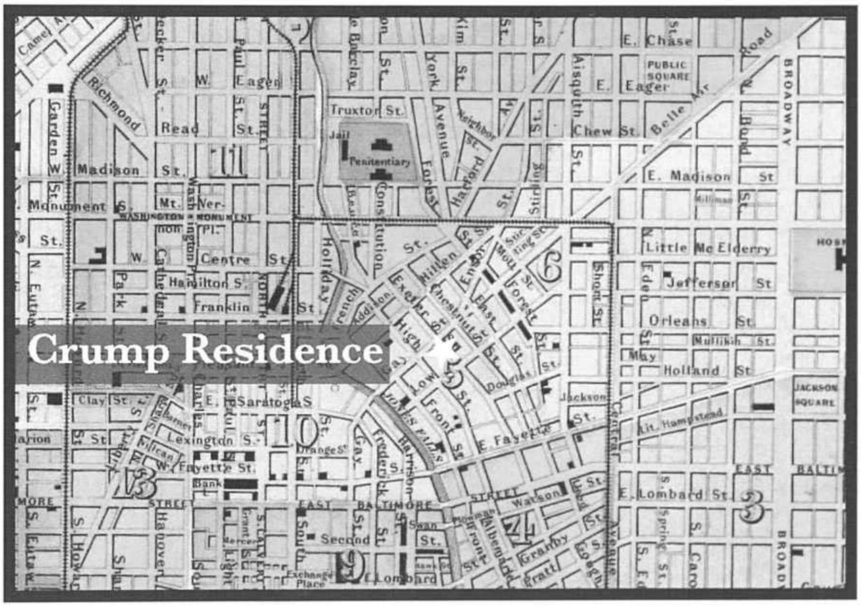
Rebecca was one of the 4,557 victims of a cholera epidemic that raged through St. Louis that ill-fated summer. In 1849, St. Louis had a population of 63,000, and it was plagued by sanitation problems. It was a busy gathering place for LDS church members who had been driven from Nauvoo; for converts from foreign lands, coming by way of New Orleans; and for numerous other travelers. The hot and humid summer months made conditions ripe for disease there on the banks of the Mississippi River.

Because of the vast number of deaths during the epidemic, there were soon no caskets available at any price.[8] James was a carpenter by trade; perhaps he found a way to provide a coffin for his beloved Rebecca.

James was now a twenty-three-year-old widower with a broken heart and an eleven-month-old son to care for. The devastating news of Rebecca's death traveled back to Philadelphia, where her parents met this trial with heavy hearts but enduring faith. James remarried on March 10, 1850, in St. Louis. He married Lydia Webster Sherratt, a young widow from England,[9] who cared for her new husband's son as though the boy were her own.[10]

Diligent in his church service, Henry Crump was called as the first counselor in the Philadelphia Branch presidency on March 31, 1850.[11] The following year, Henry relocated his jewelry business just down the street to "9th below Carpenter."[12] Henry was fully engaged in his profession and provided a comfortable living for his family.

Elizabeth Franklin, Rebecca's older sister who had immigrated with the Crumps, made her way to Utah by 1853. There is no record that she ever married. She received her endowment[13] in the Old Council House in Salt Lake City on February 24, 1854, and died in that city on February 23, 1856.[14] She was fifty-six years old.


Crump Residence
Exeter St.
Madison St.
Monument St.
E. Chase
E. Eager
Truxton St.
Penitentiary
Jail
Centre St.
Hamilton St.
Franklin St.
E. Madison St.
Little Mc Elderry
Jefferson St.
Orleans St.
Holland St.
Jackson Square
E. Fayette St.
E. Lombard St.
Lexington St.
W. Fayette St.
E. Saratoga St.
Baltimore Street
Second St.
Broadway
Public Square
5
6
10
11
13
9
4
3

{12} **A section of City of Baltimore map 1856, with marker at Crump residence, 132 N. Exeter**

Henry and Rebecca taught the gospel to their son Henry, and he was a fine candidate for baptism. Young Henry was baptized November 30, 1853, in Philadelphia.[15] He was eight years old—the age of accountability.

In late 1854, the family moved to Baltimore, Maryland, where they resided in a "very nice" residential area on Exeter Street.[16] They rented the home in which they lived, and it was directly across the street from the Exeter Street Methodist Church, a large structure of significant architectural design, built in 1850.[17]

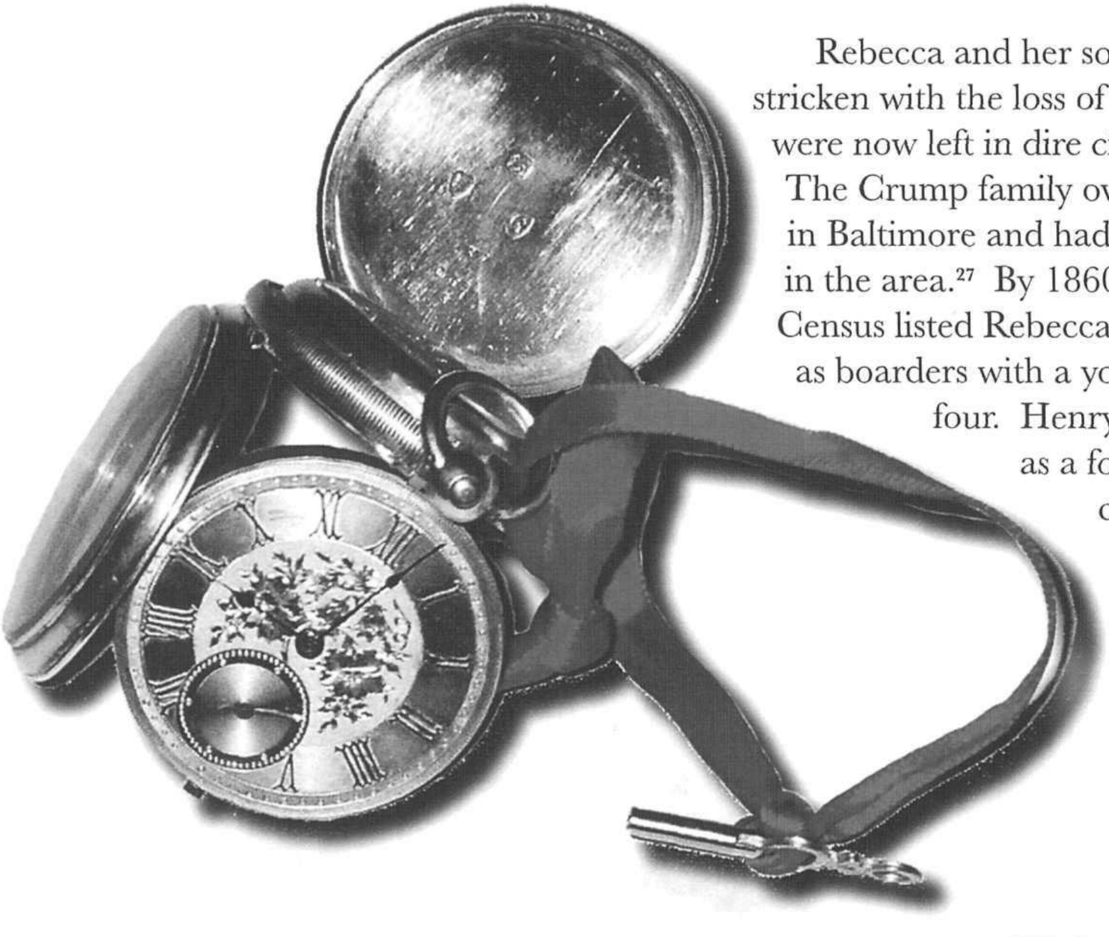
Henry located his jewelry business at an address identified as "over 100 Baltimore Street," meaning it was on the second floor.[18] There were many other jewelry stores in close proximity to Henry's—several of them on Baltimore Street alone.[19] The competition was tremendous and created pressure on Henry to not only produce jewelry of his accustomed superb quality but then to also market it at a competitive price.

During this time, James Brooks and his family were still in St. Louis. In November 1854, James began serving on the high council in the first LDS stake there. Milo Andrus was the stake president.[20] The Brookses eventually left St. Louis and journeyed to Utah as part of the 1856 John Banks Pioneer Company.[21] Henry and Rebecca's young grandson, James, was eight years old at this time.

For about six years, the Brookses settled in Big Cottonwood Canyon, which opens up from the eastern border of the Salt Lake Valley. James was employed as postmaster there, and he engaged in farming and continued in the carpentry trade as well.[22] He also served as clerk in the LDS Big Cottonwood Ward.[23] James and Lydia lived near the home of Lydia's mother, Ann Rigby Webster,[24] and the 1860 census indicates that the Brooks family and the Milo Andrus family lived in the same general area.

Henry Crump, the devoted, kind and gentle patriarch to his family, passed away on Sunday, November 1, 1857, in Baltimore, Maryland; he was fifty-nine years old.[25] Even after extensive research, his gravesite remains unknown.[26]

Rebecca and her son were grief-stricken with the loss of Henry, and they were now left in dire circumstances. The Crump family owned no property in Baltimore and had no family living in the area.[27] By 1860, the Federal Census listed Rebecca and Henry living as boarders with a young family of four. Henry was employed as a fourteen-year-old clerk in the city of Baltimore.



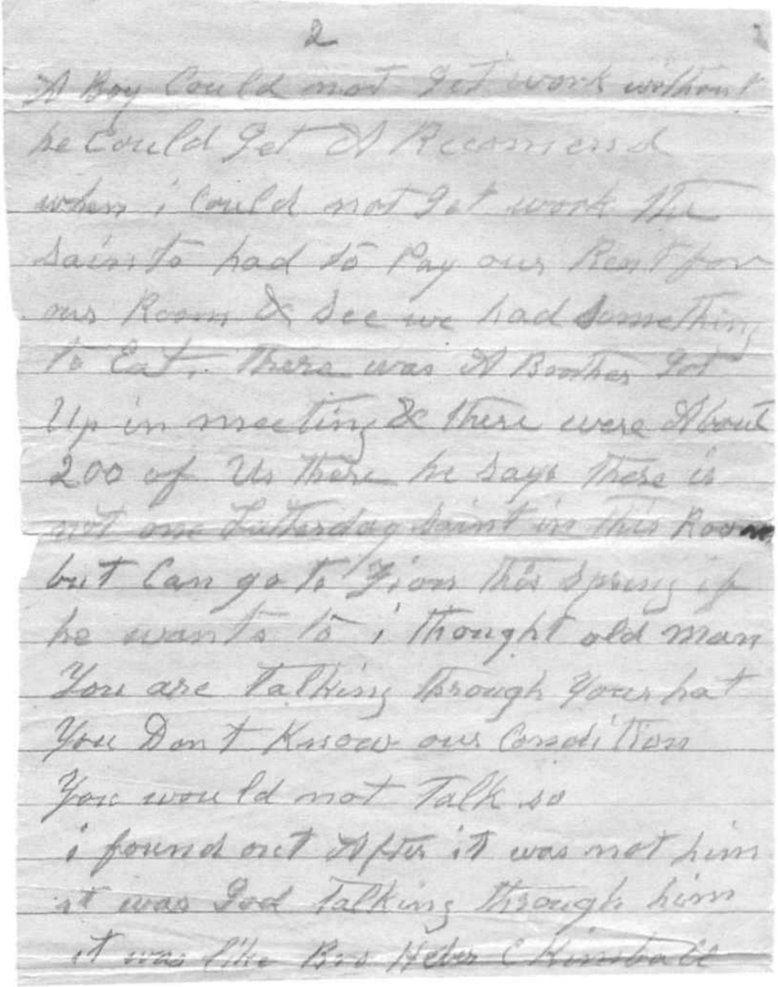
{13} Left: Silver watch belonging to Henry Crump

With Rebecca and young Henry's profound reversal of fortune, it became a daily struggle to decide what to do next and how to finance a plan. In spite of their poverty, Rebecca retained the solid silver pocket watch that had belonged to her husband. Eventually, Rebecca gave the watch to her son, and it continued to be passed down through generations of the Crump family.[28]

Adding to the turmoil of those times was the lead-up to the Civil War. The war itself commenced April 12, 1861, as Confederate troops fired on Fort Sumter, in the harbor of Charleston, South Carolina. By May, eleven states had seceded from the United States. Pro-South mobs had destroyed railroad tracks in Baltimore, limiting the possibility of rail travel for people desiring to leave. Many Saints in the Eastern states had been hesitant to embark upon the trek to Utah, but they were now urgently encouraged by Church leaders to leave for the West as soon as possible. The war had made it a paramount necessity for the Saints to "gather to Zion."[29]

Despite their circumstances, Rebecca and Henry followed the counsel of Church leaders to go to Utah. The extent of their poverty and an account of what ultimately happened in Rebecca and Henry's story are revealed in a letter[30] Henry Crump wrote to his son Franklin nearly six decades later.

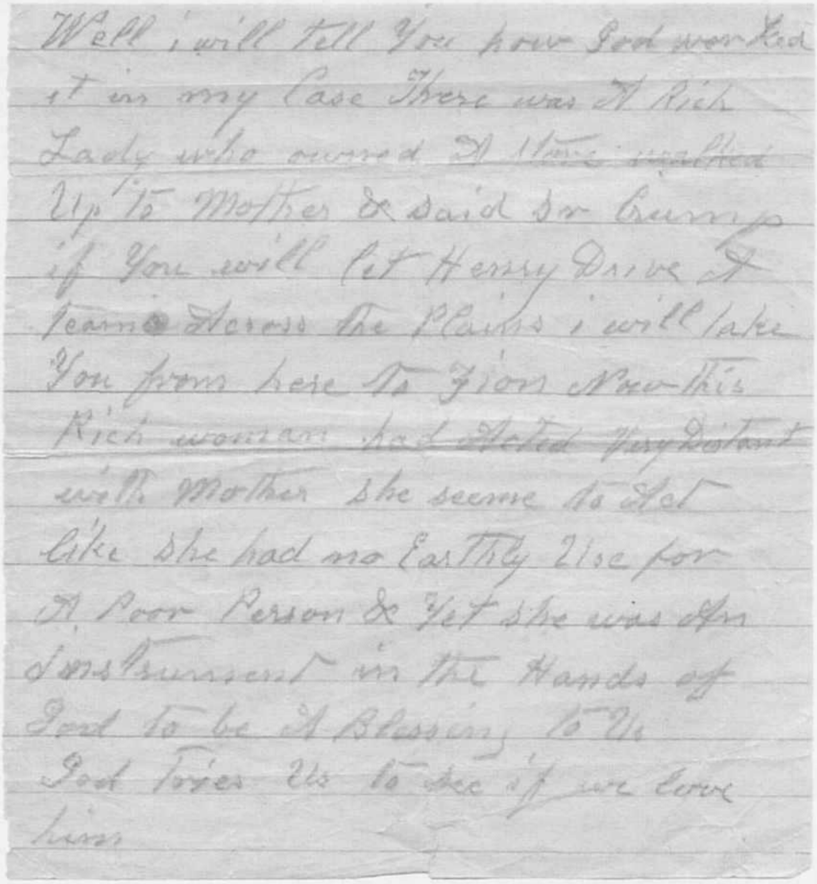
When he was a boy and couldn't get work, Henry writes, the Saints had to pay rent for his mother and him and see they had something to eat. Henry goes on to tell of a brother getting up in a meeting of about 200 people and saying there wasn't one Latter-day Saint in the room who couldn't go to Zion in the spring if he wanted to.



2

A Boy Could not Get work without
he Could Get A Recommend
when i Could not Get work the
Saints had to Pay our Rent for
our Room & See we had Something
to Eat. There was A Brother Got
Up in meeting & there were About
200 of Us there he Says there is
not one Latterday Saint in this Room
but Can go to Zion this Spring if
he wants to i thought old man
You are Talking through Your hat
You Dont Know our Condition
You would not Talk so
i found out After it was not him
it was God Talking through him
it was the Bro Heber C Kimball

{14} Right (and pages 36-37): Letter from Henry Crump to his son Franklin



Well i will tell You how God worked
it in my Case There was A Rich
Lady who owned A Store walked
Up to Mother & said Sr Crump
if You will let Henry Drive A
team Across the Plains i will take
You from here To Zion Now this
Rich woman had Acted Very Distant
with Mother she seeme to Act
like she had no Earthly Use for
A Poor Person & Yet she was An
instrument in the Hands of
God to be A Blessing to Us
God Tries Us to see if we love
him

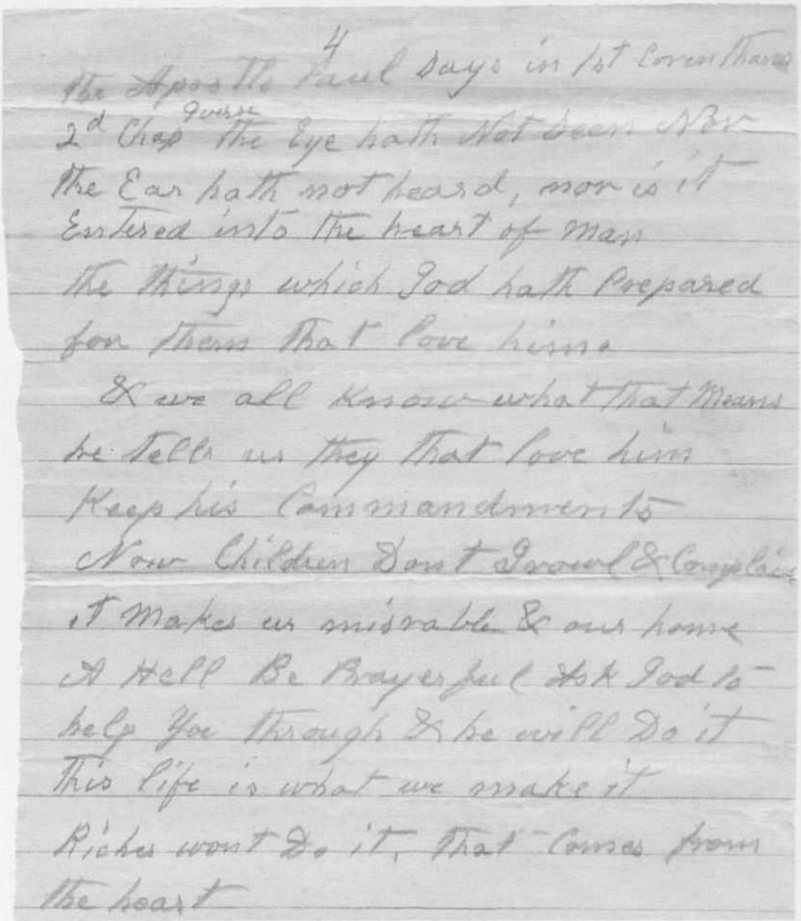
Henry says he thought, "Old man, you are talking through your hat. You don't know our condition or you wouldn't talk so." But after, Henry writes, he found out it was not the man talking, but God talking through him.

Henry then tells his son Franklin how God worked in his case. There was a rich lady who owned a store, who walked up to his mother and said, "Sister Crump, if you will let Henry drive a team across the plains I will take you from here to Zion." Now this rich woman had acted very distant with his mother, and had seemed to act like she had no earthly use for a poor person. And yet, Henry writes, she was an instrument in the Hands of God to be a blessing to them. God tries us, Henry says, to see if we love Him.

Henry includes words from the Apostle Paul, taken from 1 Corinthians 2:9, which says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

And, he writes, we all know what that means: God tells us, they that love Him keep His commandments. In this letter, Henry passes on the wise words to be prayerful, to ask God to help you through and He will do it. This life, Henry writes, is what we make it.

From this one treasured letter we have a first-hand account of Henry and Rebecca's desperate financial situation; we're given an explanation of how Henry and his mother managed to cross the plains; and we witness a few precious words of his personal testimony. We also experience his penmanship, which is remarkable, given Henry's



4
the Apostle Paul says in 1st Corinthians
2^{d} Chap 9 verse the Eye hath Not Seen Nor
the Ear hath not heard, nor is it
Entered into the heart of Man
the things which God hath Prepared
for them that love him
& we all know what that Means
he Tells us they that love him
Keep his Commandments
Now Children Dont Growl & Complain
it Makes us misrable & our home
A Hell Be Prayerful Ask God to
help You through & he will Do it
This life is what we make it
Riches wont Do it, that Comes from
the heart

limited schooling, the era in which it was written, and his advancing years when he penned this letter of heartfelt counsel and support.

Rebecca was a woman of faith, courage, and strength. The help extended to her in this extreme time of need by the rich woman from Baltimore was, likely, a direct answer to Rebecca's desperate prayers, wherein she pleaded for deliverance. She was a woman of great character.

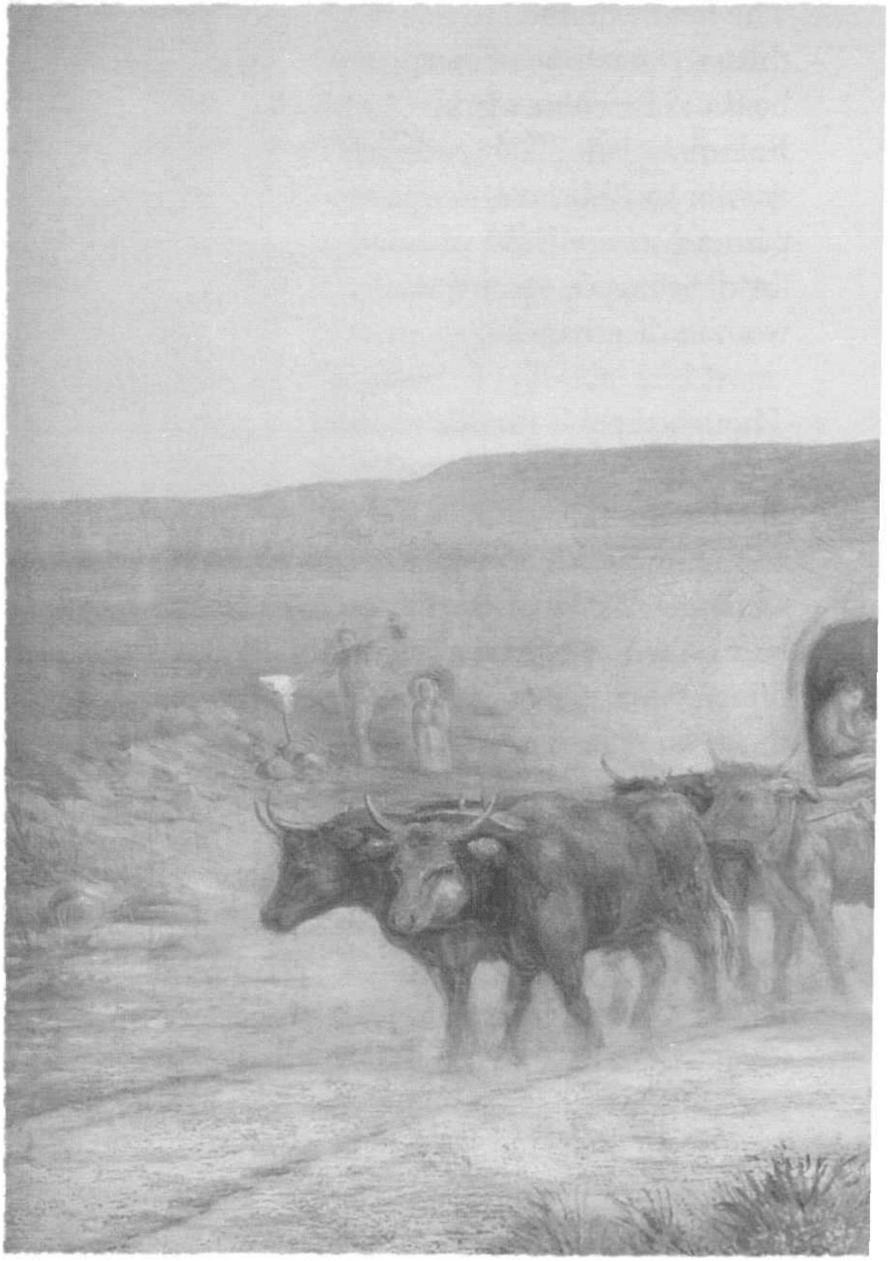
Though there is no diary or journal of Rebecca and Henry's trek west, there is a document written by Henry stating that they arrived in the Salt Lake Valley in the fall of 1861.[31] Rebecca was fifty-nine years old, and Henry was fifteen when they crossed the plains as "Mormon pioneers," walking most, if not all, of those sometimes dusty, sometimes muddy, oftentimes rugged miles.

At the time Rebecca and Henry crossed the plains, most Mormon pioneers used ox teams to pull their covered wagons. Typically, the driver of the team (as Henry was) would walk on the left side just behind the lead oxen. He would urge the animals along with the aid of a whip or prod while shouting commands of either "haw" to turn left or "gee" to turn right. Urban European emigrants unaccustomed to working with oxen would have found the experience of learning to drive a team very demanding and intimidating. Think of the stories Henry could have told, this fifteen-year-old boy who grew up in London, Philadelphia, and Baltimore City, about this experience of a lifetime—getting his team of oxen and its wagon across the 1300 miles from the outfitting point in Florence, Nebraska,[32] to the Salt Lake Valley.

It is interesting to note that most of the pioneers made that journey on foot.[33] Because the oxen walked at a slower pace than did the people in the wagon companies, most people preferred to walk ahead of the wagons. This allowed them to sit and rest while the teams caught up; it also helped them avoid the dust churned up by the plodding hooves and the wagon wheels. The inclination to walk would have also been influenced by the crudely designed wagon suspension, which was not built with comfort in mind.

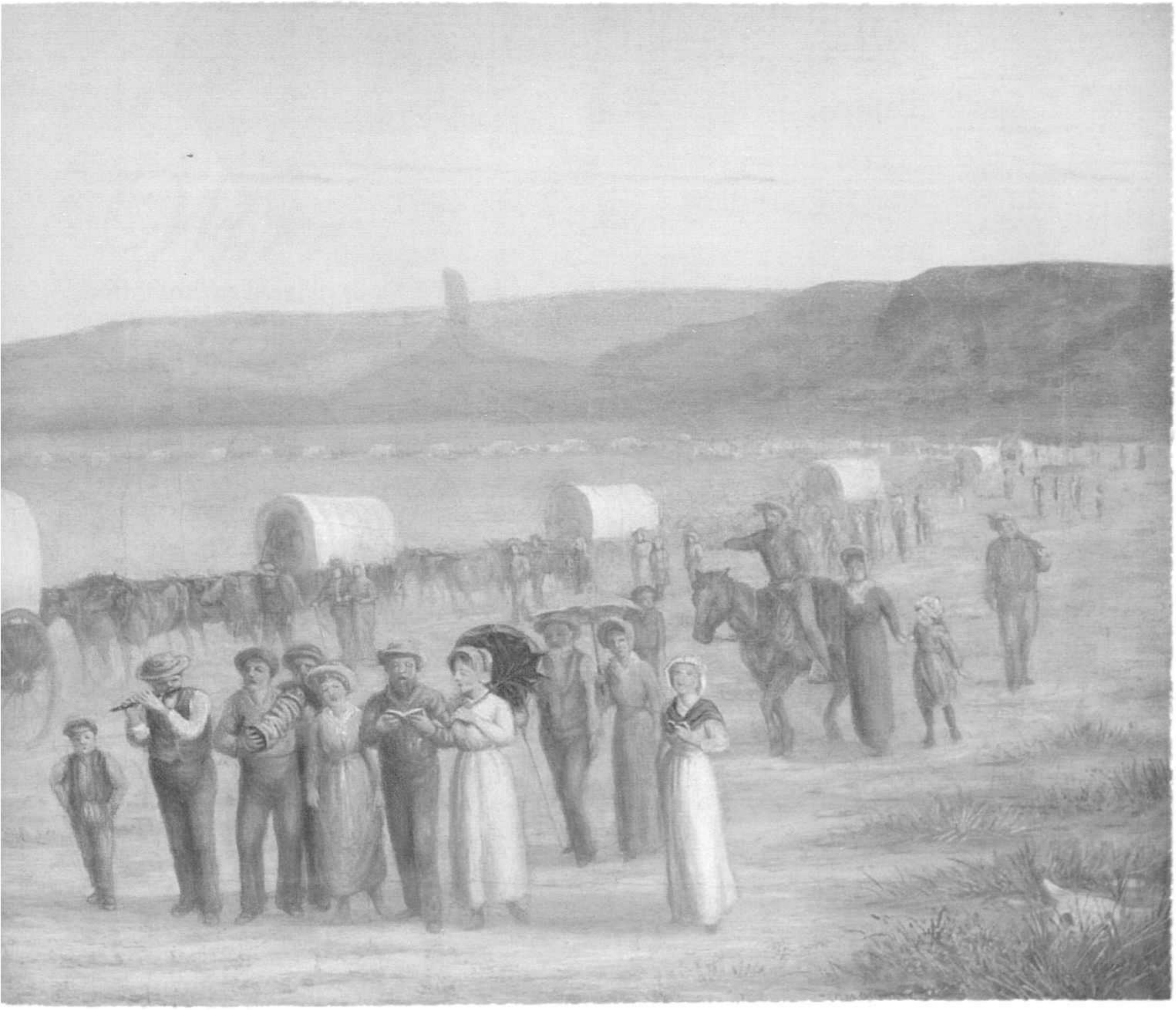
Rebecca and Henry rejoiced the day they reached the Salt Lake Valley. There was a special bond between them after all they had experienced together. Indeed, for them, Utah was yet another new beginning!

Henry received the Melchizedek priesthood in 1861 when he was ordained an Elder.[34] Rebecca received her endowment on October 4, 1862, in the Endowment House in Salt Lake City. Then, on April 18, 1863, Henry accompanied his mother to the Endowment House. First, Henry was endowed, and then he acted as proxy for his departed father when Rebecca was sealed[35] to her husband, Henry. Imagine the gratitude they had in their hearts, mother and son, that they could have these important ordinances performed—together.



Chapter 2

{15} Painting: *Emigrant Train* by George M. Ottinger
(Courtesy of The Springville Museum of Art)



3

The West

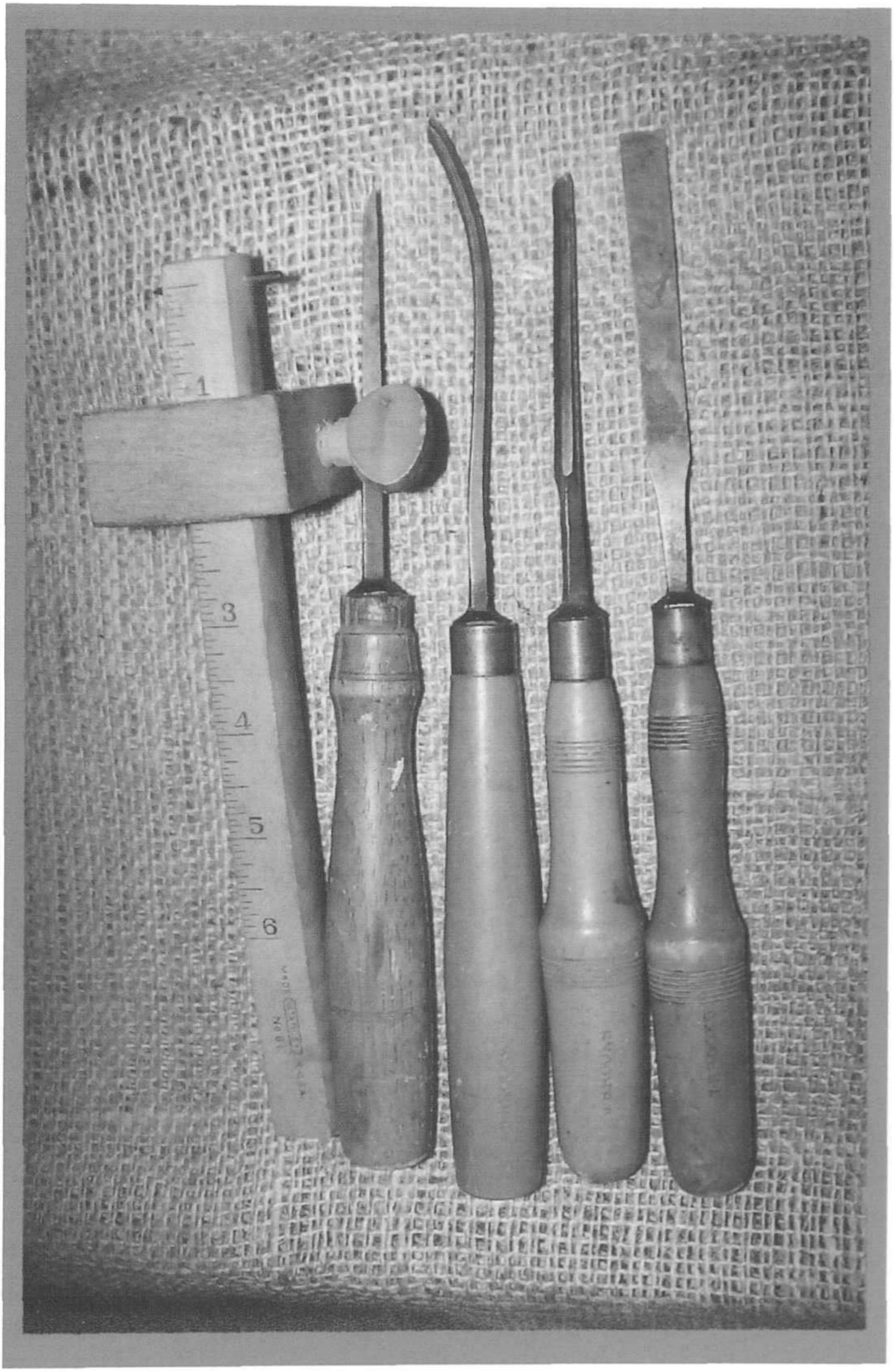
When young Henry and his mother, Rebecca, arrived in Utah in 1861, it is almost certain that they were reunited with Rebecca's son-in-law, James Simpkin Brooks and his second wife and children, as both families lived in the Salt Lake Valley during the fall of 1861 through late summer 1862. Soon after Henry Crump turned three years old, he and his infant nephew, James Simpkin Brooks, were separated when Henry's sister, Rebecca, and her husband, the senior James Simpkin Brooks, moved their family to St. Louis in 1849. The separation lasted at least twelve years. Based on knowledge of the lifelong relationship between Henry and the younger James,[1] it is likely they founded that relationship as boys of 15 and 12. Perhaps James and his Uncle Henry enjoyed spending time together. Maybe they took pleasure in fishing and hunting or hiking and exploring together in the canyons. Might it even be possible they got into some creative minor mischief together? In all probability, these two young men had a special relationship—influenced by the fact one had lost his mother and the other had lost his father—and Rebecca dearly loved them both.

Although James Brooks and his second wife, Lydia, had intended to move from St. Louis to California in 1856, they were detained for more than five years in Utah. In addition to raising young James, Lydia had given birth to three children in Missouri: Lydia, Rachel, and Milo Erastus. She bore three more in Utah: Mary Ann, Elizabeth, and William Henry. The family resided in Big Cottonwood and struggled to recuperate from overwork, mechanical breakdowns, and loss of livestock.[2] Economic stability became increasingly difficult, and they desperately needed to strengthen their financial situation.

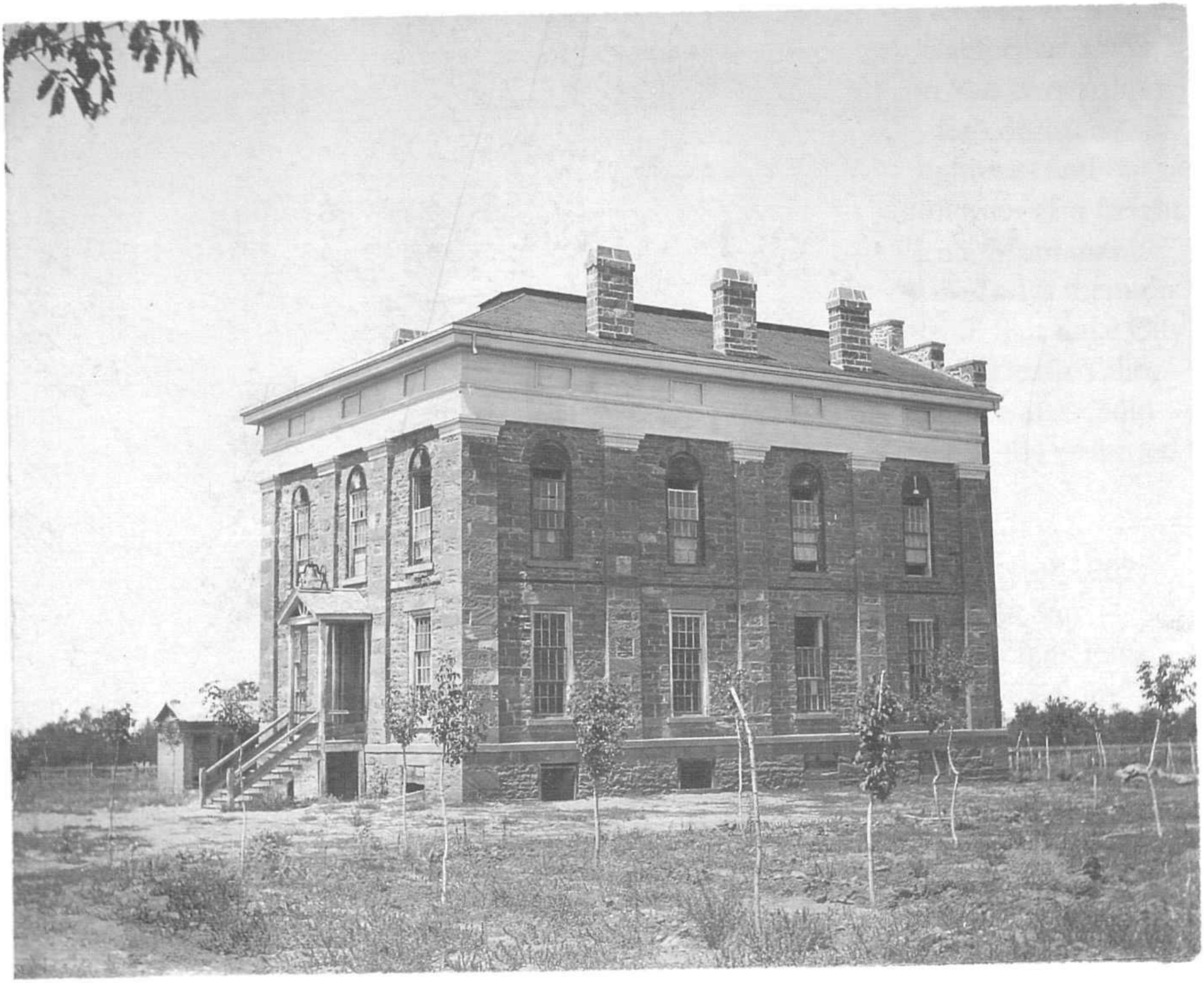
With a leap of faith and dogged determination, the Brooks family left Big Cottonwood in the fall of 1862 and moved to San Bernardino, California. Lydia's widowed mother, Ann Rigby Webster, and younger siblings had lived in San Bernardino since the spring of 1859, and that might have influenced James and Lydia's decision to locate there. The Brookses traveled by wagon, escorted by Lydia's eighteen- and nineteen-year-old brothers, William and Joseph Webster, who were employees of a freight company that hauled goods between Wilmington, California, and Helena, Montana. The Brooks family joined the freight wagons in Salt Lake City and traveled with them on what was known as the "Southern Route."[3] This route ran southwest from Salt Lake City to St. George, Utah, and then continued southwest to Las Vegas and on to Death Valley and the Mojave Desert and eventually to San Bernardino. Because so little water could be found on this Southern Route, it was considered the most challenging of the well-used emigrant and freight roads.

The Brookses arrived at the home of Lydia's mother on Christmas Eve of 1862; young James was fourteen years old.[4] At the time the Brooks family moved to San Bernardino, there was no longer any organized branch or ward of the Church of Jesus Christ of Latter-day Saints in the area. San Bernardino had been a Mormon colony from 1851-1857, but by 1862 many of those Saints had returned to Utah. The LDS church eventually reestablished wards and branches in San Bernardino, but not until after the turn of the century. On July 7, 1864, young James was baptized a member of the Reorganized Church of Jesus Christ of Latter-day Saints in San Bernardino.[5] He was just a few weeks shy of his sixteenth birthday. James had been a member of the LDS church all his life, and perhaps this young man sought out and joined the church he hoped would be closest in belief to the church of his childhood.

Six additional children were born to James and Lydia in San Bernardino between 1863 and 1875: Sarah Marinda, Charles Edward, Alfred John, Martha Jane, Louisa, and George Thomas. To support his large family, James purchased a twenty-acre ranch on Waterman Avenue and continued to work as a skilled carpenter—the trade he apprenticed in so long ago in London. James constructed a number of country cottages in the San Bernardino Valley[6] and built furniture to furnish his own home. His original tools were passed down in his son Milo's family, and his carpentry chest and many of the tools are on exhibit in the Rialto Historical Society Museum in Rialto, California.[7]



{16} James Brooks's carpentry tools



{17} Fillmore Statehouse about 1890

Chapter 3

In the mid-1860s when Rebecca and her son Henry went to live in Fillmore, Utah, the region was raw, primitive, and breathtakingly beautiful. Located 144 miles south of Salt Lake City, Fillmore was settled as a Mormon colony in 1851 and functioned as Utah's territorial capital until 1858, when Salt Lake City was designated as the new capital. Fillmore lies in the Pahvant Valley, nestled at the base of the Pahvant mountain range. This was high-desert country and, at that time, it was Indian country—with all the inherent risks that went with both. Many white men living in the area had made a calculated effort to keep peace with the Ute Indians. Sometimes efforts were rewarded with tolerance; other times, they failed to prevent conflicts and uprisings.

Black Hawk, chief of the Utes, was a fearless leader and a force to be reckoned with. He and his braves lived in the rugged wild country stretching from Salina Canyon, in Sevier County, Utah, eastward to the Colorado River—the same area that early settlers had labeled as "unfit for human habitation." The Utes had lived there, quite contentedly, for years but were always underfed. The game on their traditional tribal hunting grounds had dwindled even more because white newcomers hunted in the same locale.[8]

By 1863, the encroachment of the white settlers had caused the Utes to harbor bitter resentment toward them. There were serious mistreatments, real or supposed, initiated by one group against the other. By 1865, it had turned into a precarious situation, with conflicts becoming bolder and more intense, erupting in a series of Indian raids on white settlements for miles around.

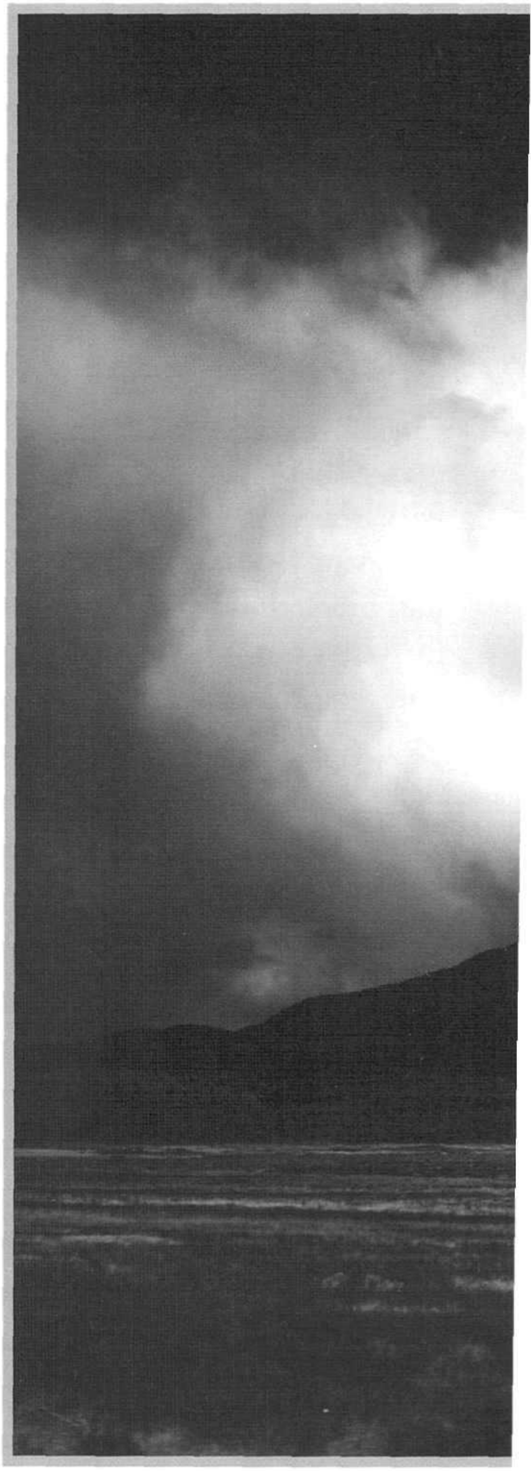
Sunday, June 10, 1866, dawned peacefully in Fillmore, a community of four hundred residents at the time. No one could have guessed something so unusual would occur by noon: A lone man rode his horse at full speed into Fillmore and went directly to the home of the bishop, Colonel Thomas Callister. The rider delivered the urgent message that Indians—including Black Hawk himself—had made a startling raid on the settlement of Round Valley (Scipio, Utah), twenty-three miles northeast of Fillmore, capturing 300 to 500 horses and cattle. Two white men had been killed, and Round Valley needed help from Fillmore if any of the livestock was to be recovered.[9]

Callister notified the townspeople, and sixty-five to seventy men came forth and reported to Captain James C. Owens of the Utah Territory Militia. Those recruited were quickly sworn into active service as cavalrymen in Captain Owens's company.

Henry Crump's name was on the list of men mustered into service that afternoon.[10] Imagine Rebecca's reaction when her twenty-year-old son raced home to tell her he had signed up with the cavalry and would be leaving immediately to involve himself in an Indian war!

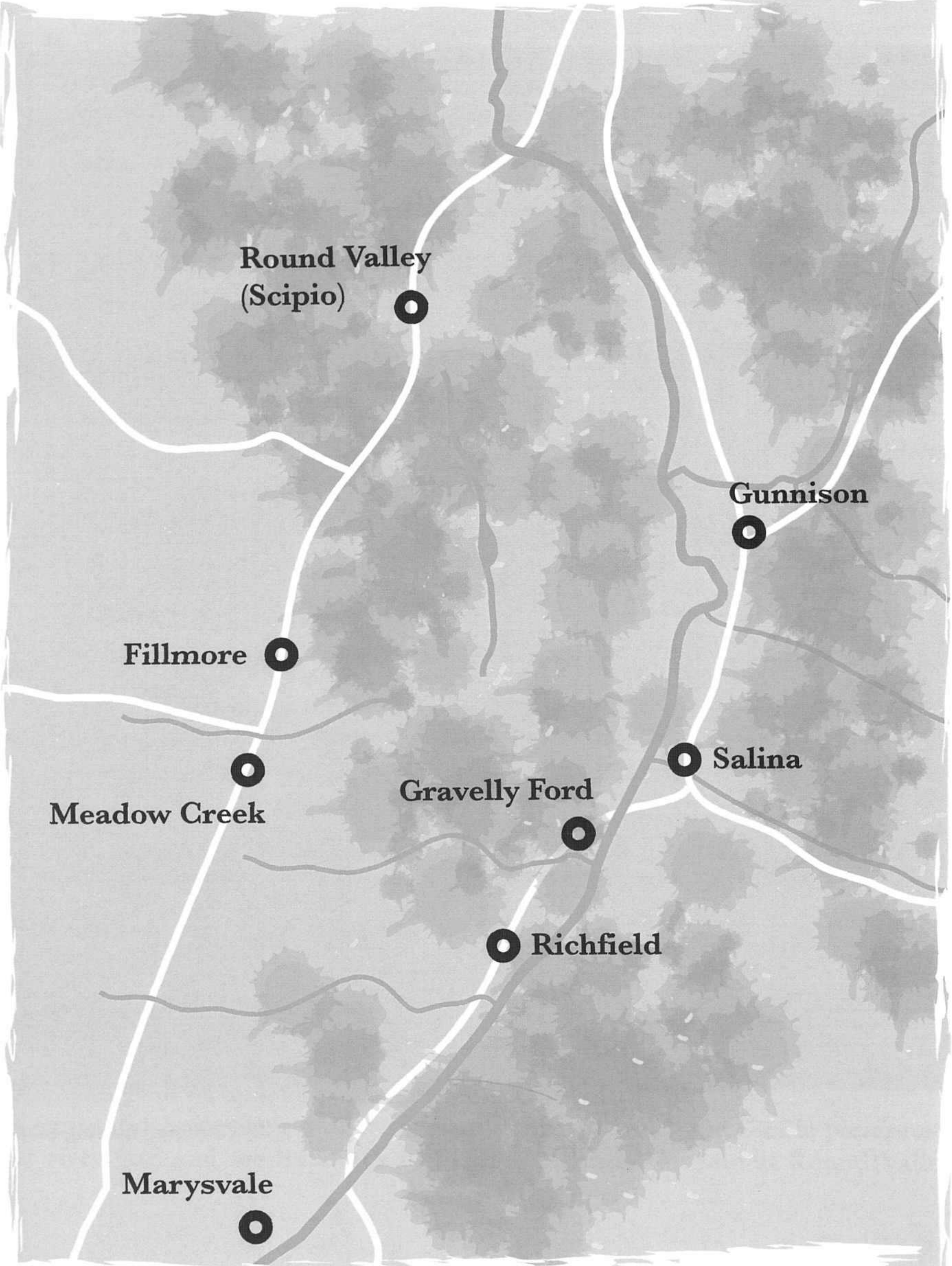
Owens instructed each soldier to get a horse and saddle and enough bread and dried beef for a two-week campaign. He ordered them to be ready to ride from Fillmore by five o'clock that afternoon. They were told there would be "no use for fry pans and coffee pots," and only one quilt or blanket per man was permitted. There would be no pack animals.[11]

That Sunday had started out hot and sticky, but the afternoon brought a downpour that made preparations miserable. Because the horsemen got a late start, they had to travel toward Round Valley in "the darkness of night made even blacker by the storm clouds." After a twenty-three-mile ride, Owens's company arrived at Round Valley, halted briefly and then continued on ten more miles in the subsiding storm. The tired men stopped near a lake and slept on wet meadowland in their rain-soaked clothing, then woke up early and resumed their pursuit of Black Hawk.[12] Owens's men approached Gravelly Ford and came upon a militia command led by General William Byron Pace. Pace's unit of about fifty cavalrymen had been dispatched from Gunnison, Utah, and arrived at Gravelly Ford earlier that day, Monday, June 11th. There had been an exchange of gunfire between Pace's men and the Indians for about three hours. Black Hawk had been seriously wounded by a gunshot to his abdomen, and Pace's men were dangerously low on ammunition. Pace ordered his men to retreat to a point just out of the Indians' range. This left the Utes in possession of the river ford and the hundreds of animals taken in the raid at Round Valley.[13]



Chapter 3

{18} Fillmore, looking east


Round Valley
(Scipio)
Gunnison
Fillmore
Salina
Meadow Creek
Gravelly Ford
Richfield
Marysvale

{19} The Battle of Gravelly Ford (Black Hawk War Map)

Unfortunately, General Pace was unaware that reinforcements were coming to assist him. When he and his men saw the Fillmore regiment approaching on horseback, they couldn't determine—because of dust and distance and the fact that Owens's men were not in uniform—if the oncoming riders were friend or foe. Adding to the confusion, Owens's company was widely scattered; therefore, Pace had one more reason to suspect the approaching riders were not white men.

Under pressure, Pace decided the unexpected riders were Indians and ordered the men under his command to retreat. Meanwhile, the riders from Fillmore continued to advance, only to be completely baffled when they saw Pace and his men retreating.[14] The Utes were also in retreat, skillfully maneuvering the stolen livestock into the safety and seclusion of the rugged canyons. Thus ended the Battle of Gravelly Ford in the summer of 1866.

Historians have written varied accounts of what actually happened there that day. They assign miscalculations in judgment to both militia leaders. What historians do agree upon is the battle was a relative victory for the Indians. Nonetheless, Black Hawk never fully recovered from his gunshot wound, which ultimately played a role in his eventual surrender to Utah's Superintendent of Indian Affairs during the 1868 peace councils.[15]

Having been dispatched to Gravelly Ford—as well as Richfield, Marysvale, and Gunnison—the Fillmore regiment completed ten days of active service.[16] Rebecca must have been so worried about Henry's safety while he was away. Because there was little or no communication from the company, Rebecca most likely had many sleepless nights and restless days as she waited to hear of her son's fate. Henry's membership in the militia continued for another ten and a half months.[17] Beginning in 1917, Henry received a modest pension for his service in the Utah Indian Wars.[18]

In an unexpected turn of events three years after the Battle of Gravelly Ford, Black Hawk followed the direction of Brigham Young and visited every major Mormon settlement from St. George to Spanish Fork, Utah. The purpose of this July through December "peace path" was to "ask forgiveness and convince the Saints that he and his people desired to live in peace." Black Hawk wore a specially constructed buckskin belt to protect his still festering abdominal wound, and looked quite feeble as he spoke to the people in the various settlements. Appearing before Mormon congregations who had once viewed him as their archenemy, the chief was welcomed in the meeting places, and the Saints were attentive to his words. Black Hawk expressed sorrow for the killing and raiding, but always maintained the wars were "forced by the starvation of his people."[19] It was on December 26, 1869, that Black Hawk visited the people of Fillmore and told them he had come to make peace.[20] Black Hawk, chief of the Utes, died on September 26, 1870.

Meadow Creek (later called Meadow) was located eight miles south of Fillmore, and the neighboring creek was fed by a mountain spring. In the spring of 1867, Brigham Young visited the settlement and encouraged the residents to open up their hearts and divide the water with those who desired to locate there. He promised them that as they tilled the soil the water would steadily increase. The people of Meadow were a people of faith and obedience; they followed the counsel of President Young and welcomed others to come live there. Among the new arrivals were Henry and his mother Rebecca.[21] Henry received one city lot,[22] as did each man, to assist him in establishing a place to call home.[23]

The residents of Meadow wanted to stage their own 24th of July celebration in 1867. Previously, they had gone to Fillmore to celebrate this "Mormon holiday." A history of Millard County records that Henry Crump owned a peculiar foghorn whistle, and that bright and early on the day of the festivities, Henry sounded the whistle and "awakened the entire population." What fun he must have had with this unique instrument. During the afternoon, competitive sports were played, speeches and recitations were given, and Henry entertained with his whistle. A dance was held that evening to the tunes of a violin. Meadow's first 24th of July celebration was, indeed, a memorable success.

Henry's foghorn whistle—and his ability to awaken everyone in Meadow—is mentioned again in the county history:

> *In the fall of the year the men hauled their winter wood from the Cedars west of the White Mountain. It was necessary to get an early start to make the trip and get home before dark. No alarm clock, but early in the morning, Crump would get out in the street and with that peculiar foghorn whistle, awaken everyone in town. Soon wagons would begin to rattle from every street on their way to the Cedars.*[24]

Rebecca Franklin Crump passed away on March 8, 1870, in Meadow, Utah. She died of consumption at age sixty-eight.[25] Born in London, this pioneer woman had immigrated to America, crossed the plains to Utah as a widow with her fifteen-year-old son, and then come to live in the primitive Pahvant Valley of Utah. Trial and adversity had often been her teachers, but Rebecca proved faithful in every footstep. "Blessed, honored Pioneer."[26]

Henry was twenty-four years old when his beloved mother passed away. They had experienced so many important life events together and, undoubtedly, they had a mutual adoration for one another. It is only natural to believe her death left a soulful void in Henry's heart.

A new family arrived in Meadow in October 1870. Like the Crump family, Samuel Adams, his wife Bessie Mountford Adams, and their children were LDS converts from England. The Adamses had emigrated in 1860 and crossed the plains with the 1861 Joseph W. Young Pioneer Company, and had been living in Porterville, Utah, before their move to Meadow.[27] One of Samuel and Bessie's lovely daughters, Emma, caught the eye of Henry Crump.

Emma Adams was born January 27, 1850, in Baddeley Edge, Staffordshire, England. She was the tenth of thirteen children. Her siblings were John, Samuel, Bessie, Ann, Sarah, Thomas, Joseph, Hyrum, Elijah, Eliza, Isabella, and Lorenzo.

As a young girl, Emma was particularly fond of a beautiful hand-painted vase belonging to her family. When she was ten years old, Emma wrapped this vase in a petticoat and carefully buried it in a barrel of flour for the journey across the plains. Many years later, one of Emma's granddaughters, Margaret, was brushing, braiding, and pinning up her grandma's long hair, and admired this same vase now displayed on Emma's sideboard. Little Margaret commented to her grandma on the beauty of the vase. Emma told the story of how the vase came all the way from England and

{20} Above: A meadow of sego lilies near the burial site of Rebecca Crump

promised the young girl that someday the vase would be given to her—and it was.[28]

Henry Crump and Emma Adams enjoyed a brief courtship and were married December 20, 1870, by their stake president, Thomas Callister, in Fillmore.[29] Henry was twenty-five years old; his beautiful bride was twenty. It had been a most eventful year for Henry and Emma.

In the fall of 1871, Henry and Emma (now six months pregnant with their first child) made a grueling wagon trip to Salt Lake City. There, on October 2, 1871, Henry and Emma Crump were sealed as husband and wife in the Endowment House. On that same special day, Henry was sealed to his beloved parents, Henry and Rebecca Crump.

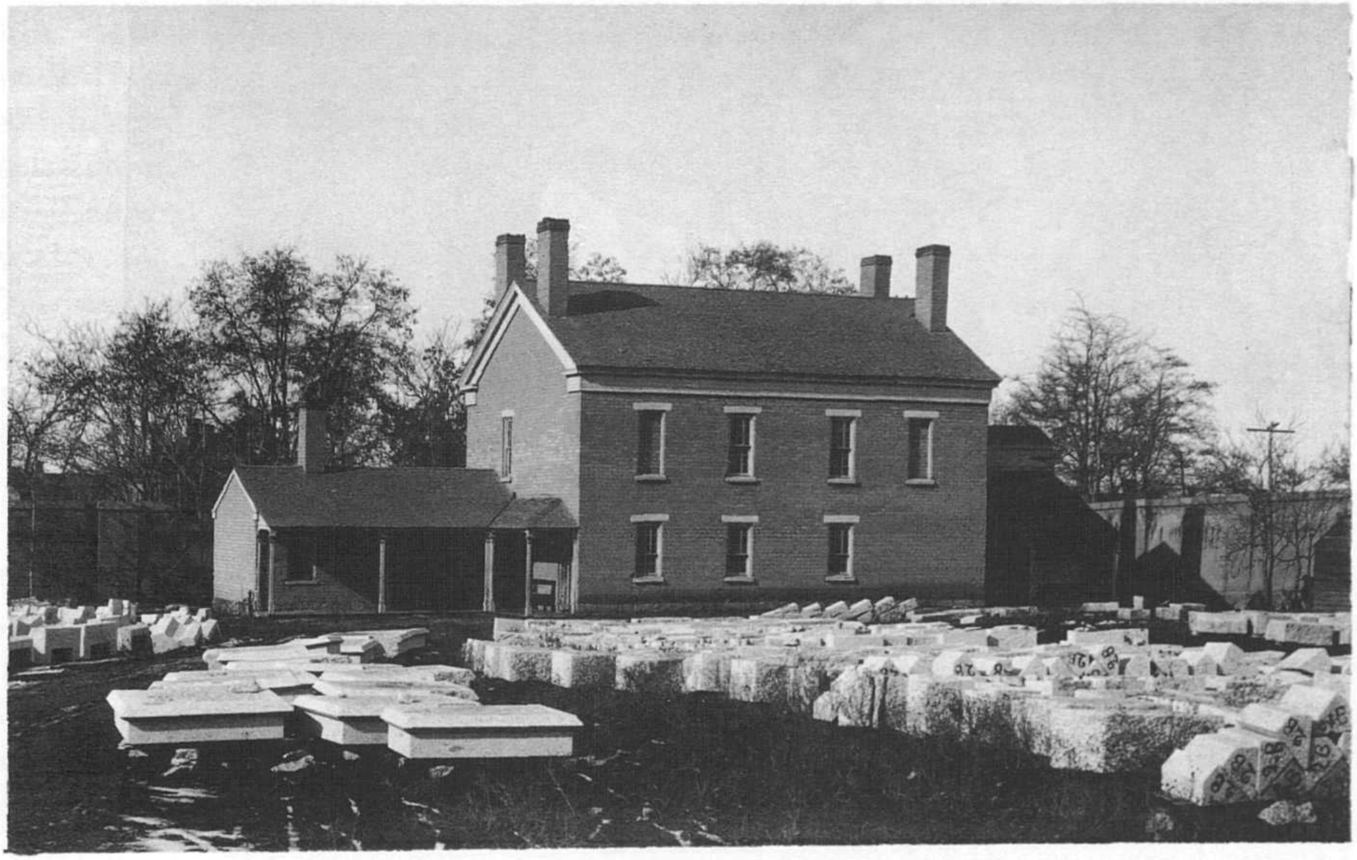
The Crumps welcomed their firstborn child, a baby girl they named Eliza Rebecca. Four more children were born in Meadow: Henry Lorenzo, Hyrum, Emma Amanda, and Sarah Elena. Henry and Emma's family had grown rapidly, and it was a challenge to keep their five precious children fed, clothed, and warm. Even so, Henry managed to make contributions of produce and cash to the construction fund for the LDS temple in Manti, Utah.[30]

{21} Above: Emma's vase

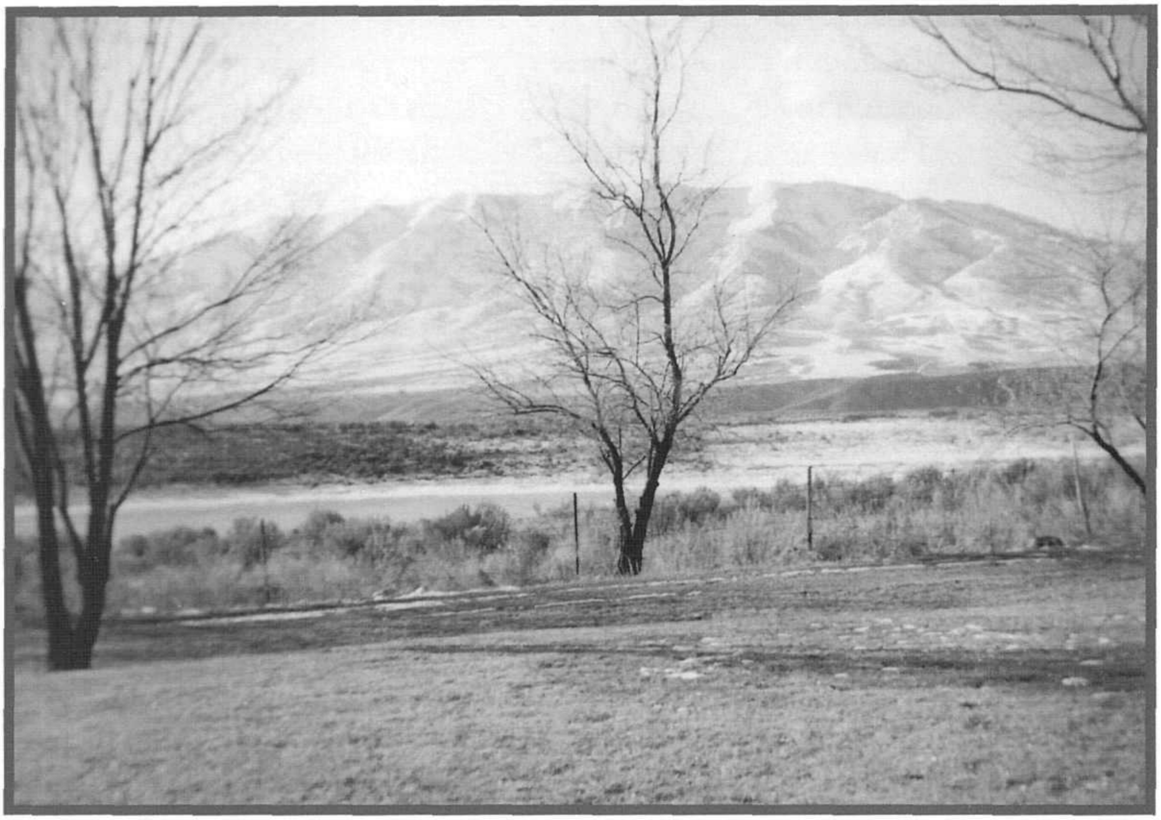
By 1877 there were about forty families living in Meadow. It was 152 miles from Meadow to Salt Lake City—an eight- to ten-day journey by wagon.[31] Trips to the "big city" were few and far between. Residents of the rural settlements learned to "make do, or do without" in many circumstances.

Brigham Young, leader of the LDS church since the martyrdom of the Prophet Joseph Smith in 1844, died on August 29, 1877. For the following three years, John Taylor led the LDS church as the president of the Quorum of the Twelve Apostles. He was sustained President of the Church of Jesus Christ of Latter-day Saints in October 1880. The twelve apostles traveled to each stake in the Church to gather the sustaining vote from the members, and Henry and Emma would have participated in this pledge of support.

{22} Below: Endowment House shown with stones cut for the Salt Lake Temple



Crops were good in Meadow in 1878. The settlement began to have the appearance of a prosperous village,[32] but Henry and Emma decided to leave Meadow in 1879. This was a fortuitous decision, given the fact that the growing season in Meadow and Fillmore turned out to be disastrous in 1879. The fruit crop was destroyed by an early frost, there were drought conditions during the summer, and the wheat crop was a failure.[33] As always, farming was a risky business; fortune could change from year to year, even season to season.

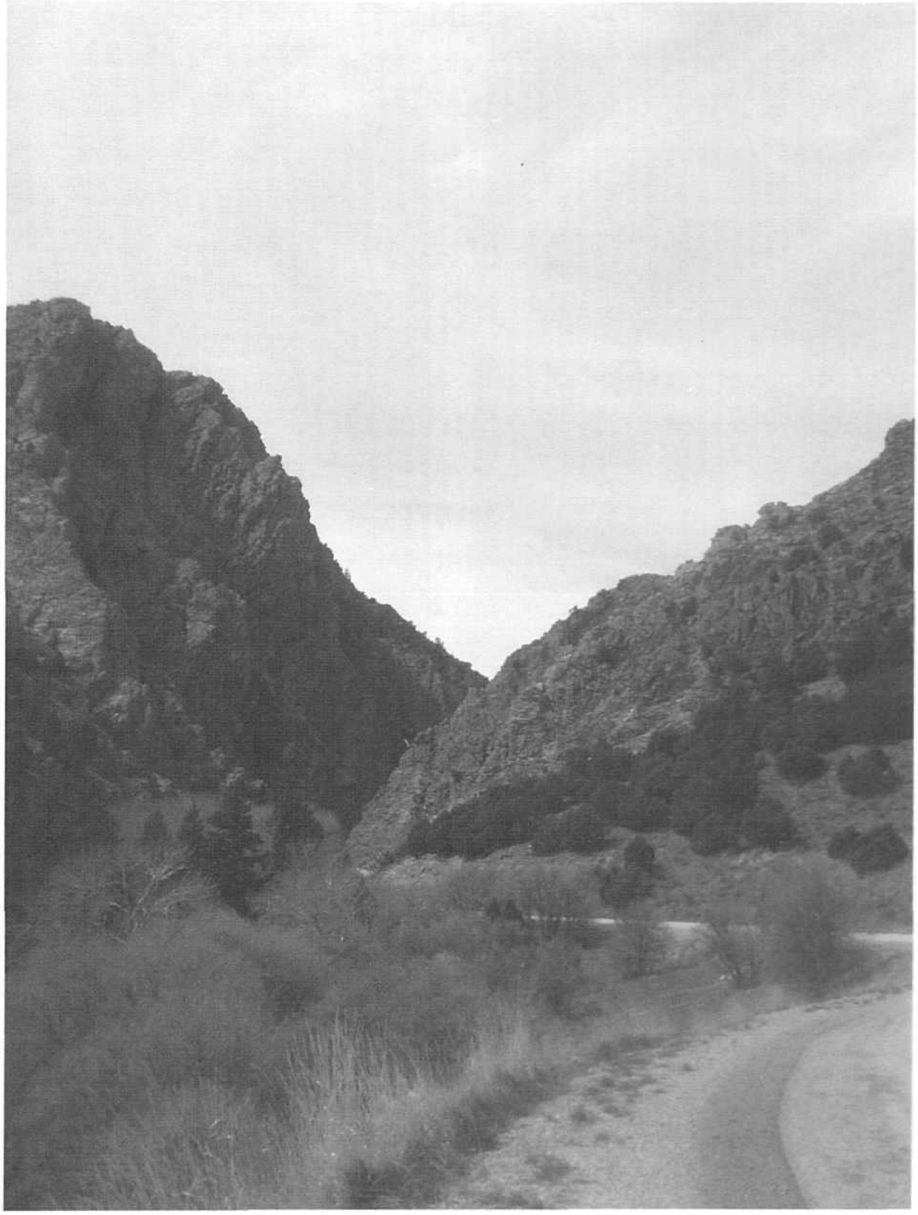


{23} **Above: Old Tom**

The Crumps chose southeastern Idaho as their new home. They made an arduous three-hundred-mile journey by wagon from Meadow and arrived in Garden Creek on May 1, 1879.[34] They were among the first families to come to this new Mormon colony—one of twenty-four colonies established by the LDS church in 1877.[35] The Fort Hall Indian Reservation had been designated in southeastern Idaho in 1867, and Garden Creek was then on reservation lands. This made some people hesitant to build permanent homes because government officials could order them to leave at any time. A few settlers decided to build temporary dwellings. Some came—and left after a while.[36] But Henry and Emma Crump came—and stayed.

Garden Creek, as it was called until 1881, when the name was changed to Robin, was a picturesque place. It sprawled out toward the east beneath the shadows of Old Tom, a prominent mountain in the Bannock Range. In 1879, the area was mostly sagebrush, thistle, native grasses, and few trees. A creek (Garden Creek) ran west to east from behind the Garden Creek Gap, a vertical crack in the receding south end of Old Tom. The creek, teeming with trout, meandered through the settlement and provided food as well as essential water to the settlers. The area was similar to Meadow in geography and weather patterns but was much less inhabited.

{24} Below: The Garden Creek Gap

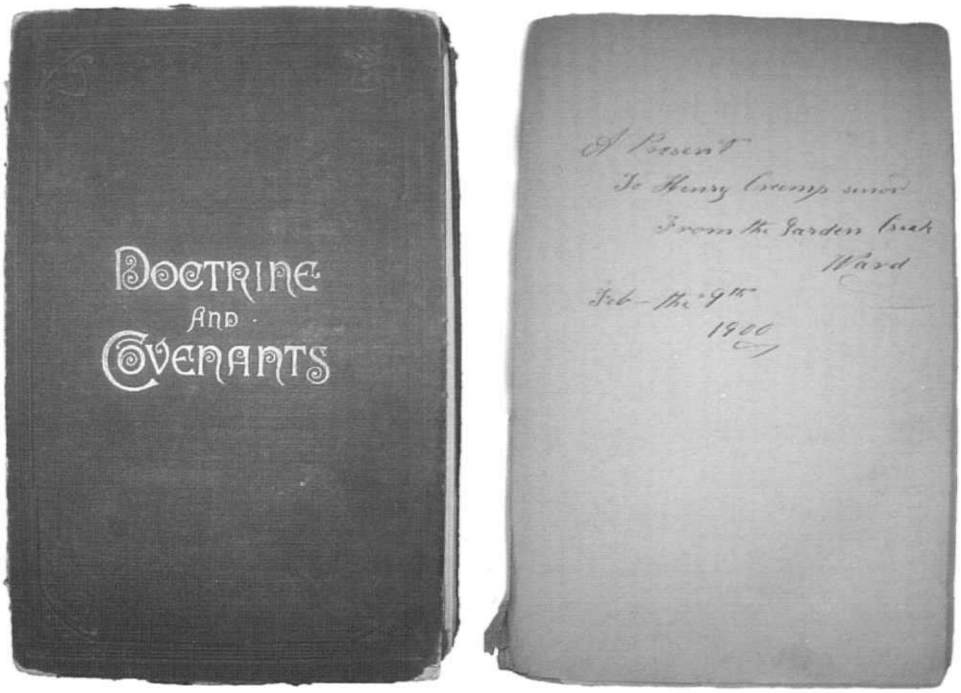


Henry and Emma were pioneers in every sense of the word. They unloaded their wagon and promptly began the process of building a dugout to house their family of seven.[37] They cleared enough land to plant crops to provide food for their survival. Henry was thirty-four, Emma was twenty-nine, and their five children ranged in age from seven years to ten months old. Their crude dugout was "home, sweet home," but it wasn't long before Henry began constructing a log cabin to better shelter his family.[38] In the beginning, it was a one-room cabin; in time, three more rooms were added to accommodate their nine children born in Robin between 1880 and 1895: Mary Roseltha, George Franklin, Joseph Willard, Cornelia Elizabeth, Myrtle Mae, Milo Nephi, Merion James, Violet Bessie, and Etta Alta. Emma was forty-five years old when her last child was born; she gave birth to fourteen children in twenty-four years.

Emma and Henry followed the example set by Brigham Young and his counselors and other members of the LDS church who, in 1875, renewed their covenants and were rebaptized. This practice of rebaptism was followed by many Latter-day Saints during the subsequent years.[39] Emma and Henry were rebaptized November 23, 1879[40]—most certainly a chilly day in Garden Creek, Idaho!

Henry and Emma's devotion to the Gospel of Jesus Christ continued throughout their nearly five decades in Robin. Emma served in Primary and Relief Society presidencies and took charge at home when Henry left on church business.[41] Henry served for eighteen consecutive years as Superintendent of the Sunday School.[42] He was a loyal priesthood leader; his name is recorded in page after page of church minutes as being one who often bore

{25} Above: Henry Crump's cabin was located near tree in background



A Present
To Henry Crump senior
From the Garden Creek
Ward
Feb the 9th
1900

{26} Above: Henry Crump's *Doctrine and Covenants*

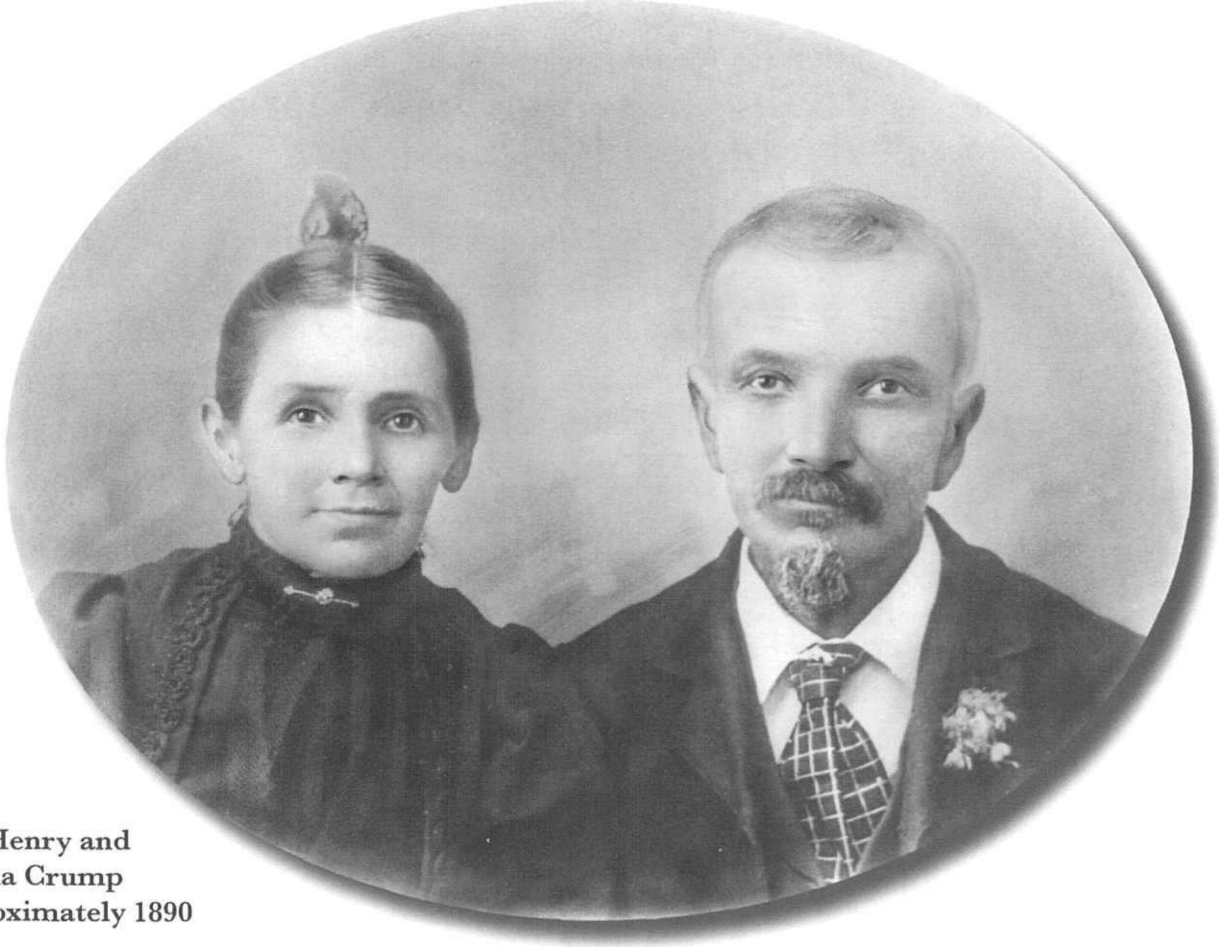
testimony of Jesus Christ and of the restored Gospel.[43] The Crumps were faithful in paying a full tithe to the Church, and if they got a bit behind one year, they always caught it up the next year.[44] Henry could be relied on as one who would stop what he was doing to go to someone in need of a priesthood blessing, sometimes traveling in a buggy by night or in inclement weather.[45] It was Henry who stood at the door of the church as the members were leaving; he would wish each person well and reach into his pocket for a white peppermint to place in the hand of each child.[46] He was a kind and gentle soul—ever faithful to the cause that many had died for. No matter the personal trials, tragedies, or disappointments in their own lives, Henry and Emma carried on. The Gospel of Jesus Christ was their guiding star.

John Taylor, third President of the Church of Jesus Christ of Latter-day Saints, died July 25, 1887. With President Taylor's death, Wilford Woodruff, the old friend of Henry's parents in London, became the senior apostle and the presiding leader of the Church. He was sustained as President of the Church on April 7, 1889. President Woodruff served in that capacity until his death on September 2, 1898, at age ninety-one.

On February 28, 1889, Patriarch Milo Andrus visited Robin on Church business. After instructional meetings, he ordained Henry Crump to the office of high priest in the Melchizedek priesthood.[47] Henry and Emma's son Milo was born the day before the priesthood ordination. It is likely he was named after Milo Andrus, this being the same Milo Andrus that James Simpkin Brooks served with on the high council in St. Louis, Missouri.[48] Later, the Brookses and Andruses were neighbors when James and Lydia lived in Big Cottonwood, Utah.[49]

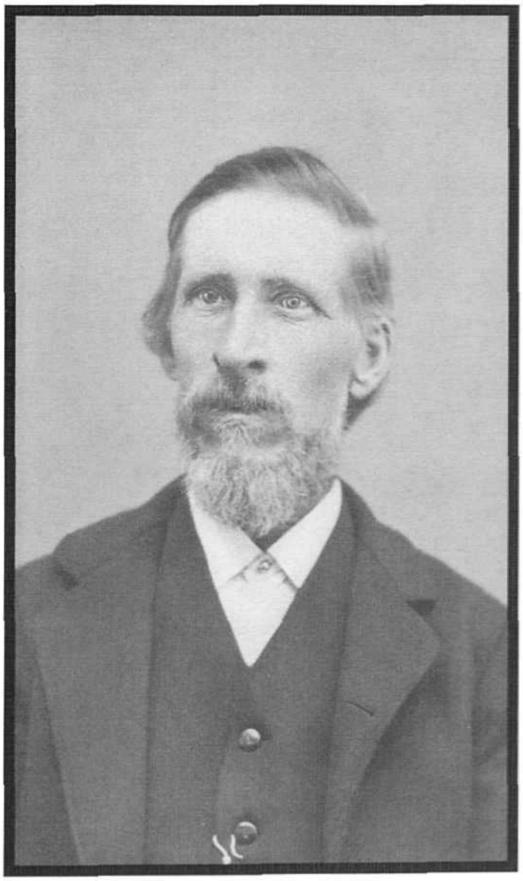
In early November 1890, Henry and Emma made an eighty-mile journey to attend the LDS temple in Logan, Utah. For four consecutive days, they entered the temple to participate in ordinance work for their ancestors.[50] Soon after their return home, Patriarch Milo Andrus visited Robin again. Henry and Emma as well as many of their children—including twenty-month-old Milo—received patriarchal blessings at that time.[51] The handwritten patriarchal blessings are archived with other Church records in Salt Lake City.[52]

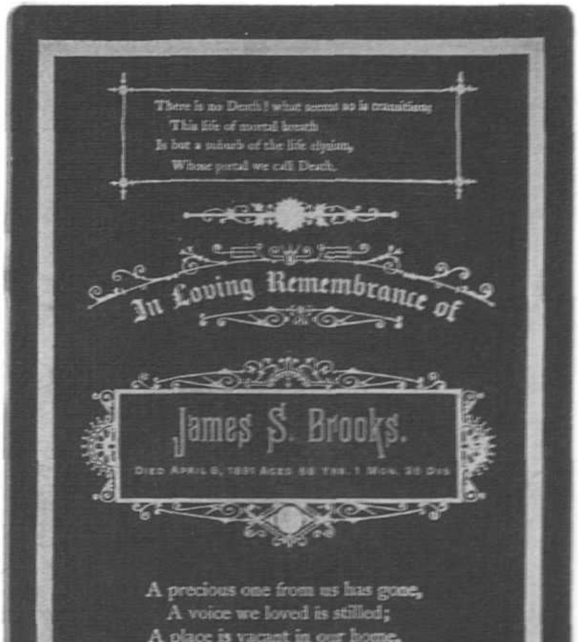
James Simpkin Brooks, the son-in-law Henry and Rebecca Crump held dear to their hearts, passed away on April 8, 1891, at the age of sixty-five. Following a long illness, he died in San Bernardino—his home for more than twenty-eight years.[53] He was a good man, and was loved and honored by his Brooks family as well as by the Crump family. Henry and Emma's last baby boy, born one week after James's death, was named Merion James Crump. James Simpkin Brooks is buried in the Pioneer Memorial Cemetery in San Bernardino, California.



{27} Henry and Emma Crump approximately 1890

{28} Right: Logan Temple 1890





There is no Death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

In Loving Remembrance of

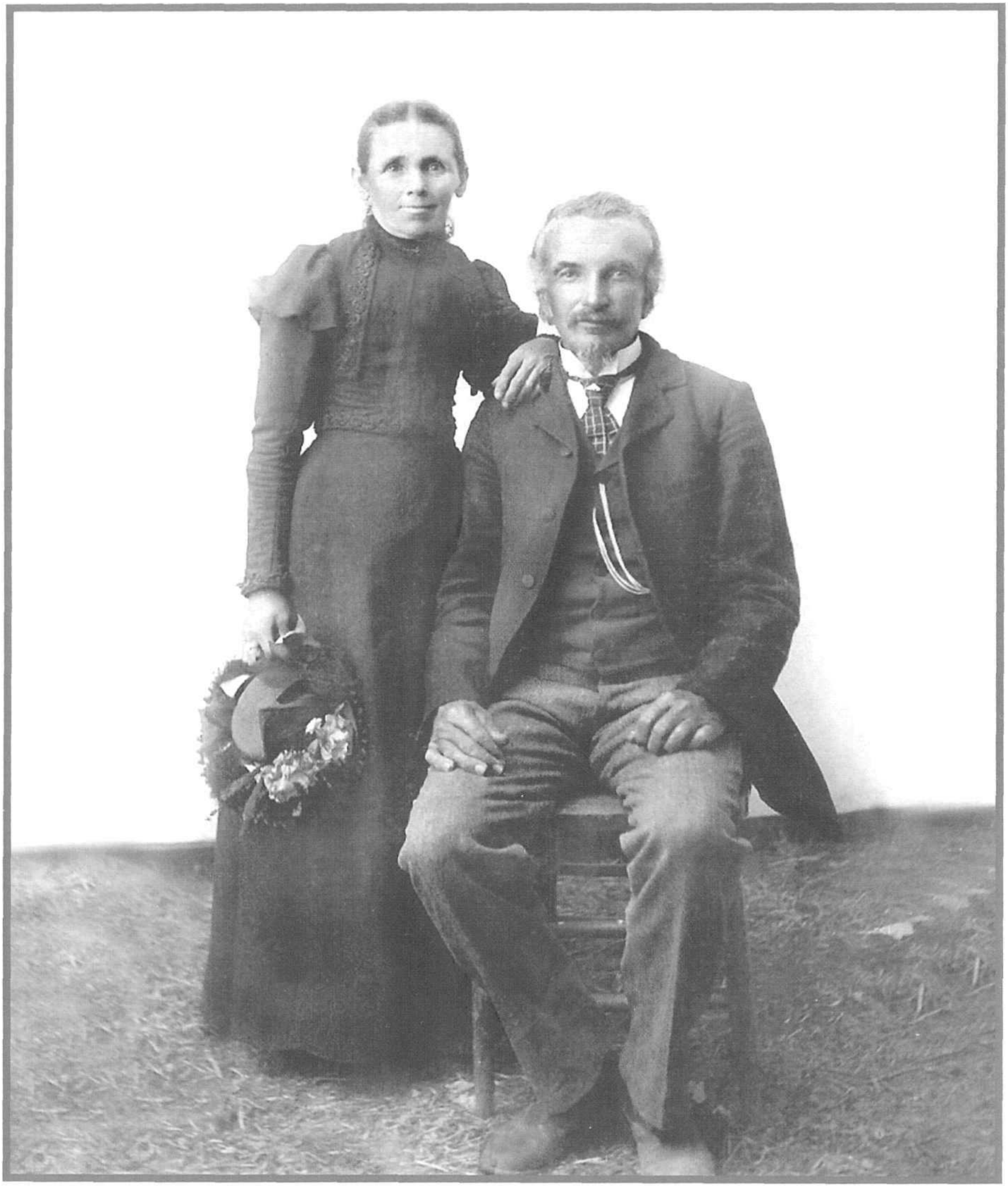
James S. Brooks.

Died April 6, 1891 Aged 65 Yrs. 1 Mon. 26 Dys

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

God in His wisdom has recalled,
The boon His love had given;
And though the body moulders here,
The soul is safe in Heaven.

{29} Above (left to right): Portrait of James Simpkin Brooks, lived 1826-1891
{30} Memorial plaque from James Brooks's funeral



{31} Henry and Emma Crump
approximately 1900

4

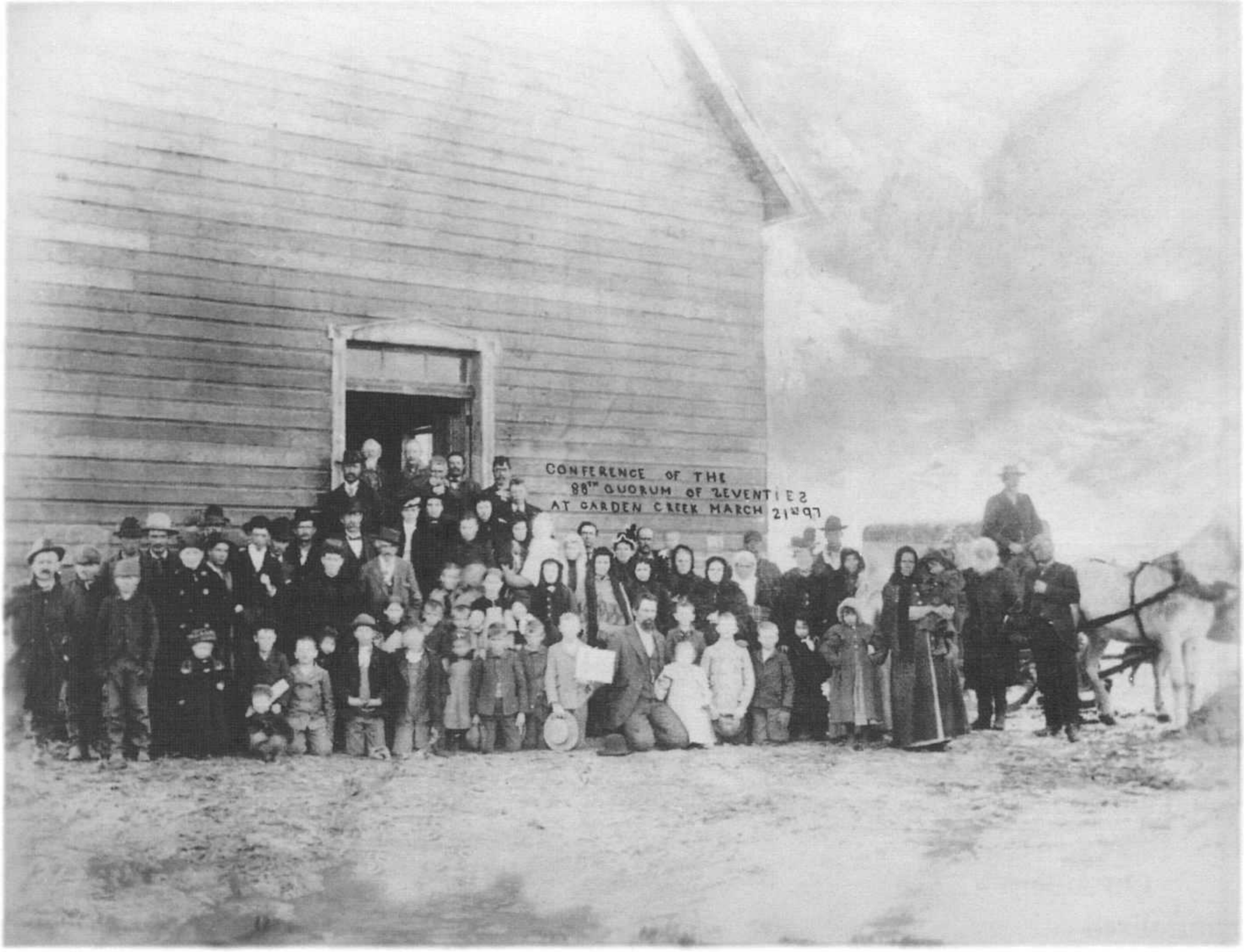
The Homestead

The southern portion of the million-acres-plus Fort Hall Indian Reservation in southeastern Idaho was detached from the main body of the reservation in 1889.[1] A treaty had been ratified in 1881, but final government approval of the treaty took almost eight additional years. This modification of reservation acreage opened the land for homesteading in Robin, Idaho, and the surrounding area. Some of the Robin settlers had lived there as squatters for up to a dozen years. Now, finally, they could file homestead applications at the land office in Blackfoot, Idaho.

On August 21, 1895, Henry Crump filed a Declaration of Intention to become a naturalized citizen of the United States of America.[2] One day later he filed a Homestead Application.[3] He was sworn in as a naturalized citizen on December 9, 1896,[4] and after seven years of hard work and perseverance, his final homestead certificate was granted in June 1902.[5] Henry and his family had lived in Robin for twenty-three years, and now their land belonged to them. It was poor quality land—mostly valuable for growing alfalfa[6]—but it was theirs.

Summers in Robin could be parching; winters could chill to the bone, and the wind seemed to blow incessantly, no matter the season. Inclement weather often made travel to church a challenge for the faithful Robin residents. A photographer visited the LDS Garden Creek Ward one chilly Sabbath day to chronicle, on film, the group of members attending the Conference of the 88th Quorum of Seventies. Henry and his wife, Emma, and many of their children attended the conference that spring day in March 1897.

{32} **Conference of the 88th Quorum of Seventies, 1897**



Emma was conscientious about her children's clothing, making sure the girls' homemade dresses were starched and ironed properly. The irons were heated on the woodstove, and sometimes one of the irons would leave a black spot on the clothing. When that happened, Emma would once again scrub the clothing on the washboard and then starch and iron it all over again. Each Sunday morning, dresses for the girls and white shirts for the boys were all clean and pressed so the children would look nice for church.

Emma cooked large meals for the family and on occasion made a favorite of Henry's—oyster "soup."[7] Emma would not eat the oysters but enjoyed the creamy broth. Henry would jest with Emma: "My dear, you might as well eat the devil as drink his broth."

Emma was a sweet and petite yet feisty woman—she wore a size two shoe. Always busy with the multiple tasks of rearing her children and supporting her husband, Emma still found time to serve her God and her neighbors. Truly, a pioneer woman's work was never done.

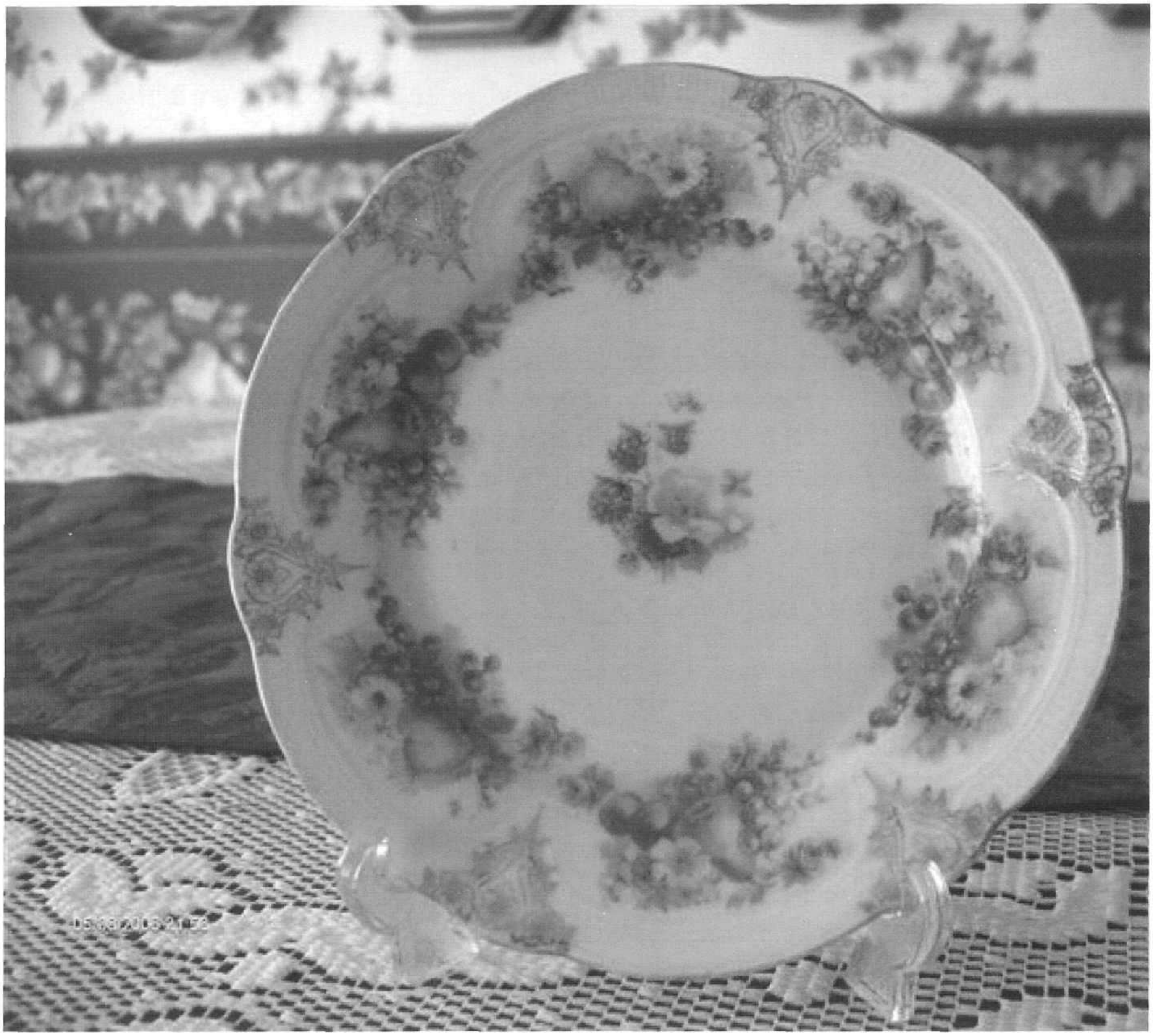
Times were often hard and food in short supply. One day Henry prayed for help and then got ready to leave the house. When asked where he was going, he said he was going out to help the Lord answer his prayers. It wasn't but a short time before Henry met a man who was in the market for fence posts. And what this man had to offer in trade for the posts was flour—two sacks of it—just what Henry needed to feed his family. Henry set about working to cut, haul, and deliver the fence posts, knowing the Lord had answered his prayers—with Henry's help.

A school, as well as a tithing granary, was built in about 1905 on land Henry sold for that purpose.[8] In 1910, a new LDS church building was constructed in Robin, and it also functioned as the community "amusement hall."[9] Many church meetings, parties, weddings, funerals, and various other events were held under this roof. The building was difficult to heat because the ceiling was so high; two big pot-bellied stoves were needed to help ward off the cold. But the church held many warm memories for those who spent time within its walls.

Sadly, Henry and Emma lost three of their precious daughters between 1900 and 1913. Elena died in October 1900, of a ruptured appendix; she was twenty-two years old. In April 1910, Roseltha died at the age of twenty-nine, six weeks after the birth of her fifth child, Emma Roseltha. In November 1913, eighteen-year-old Etta passed away after giving birth to her stillborn son. Henry and Emma dealt with these trials and heartaches together, taking in Roseltha's baby daughter to live with them and comforting other family members in their time of grief. Eventually, acceptance and peace came into their hearts as they pressed forward in their lives.

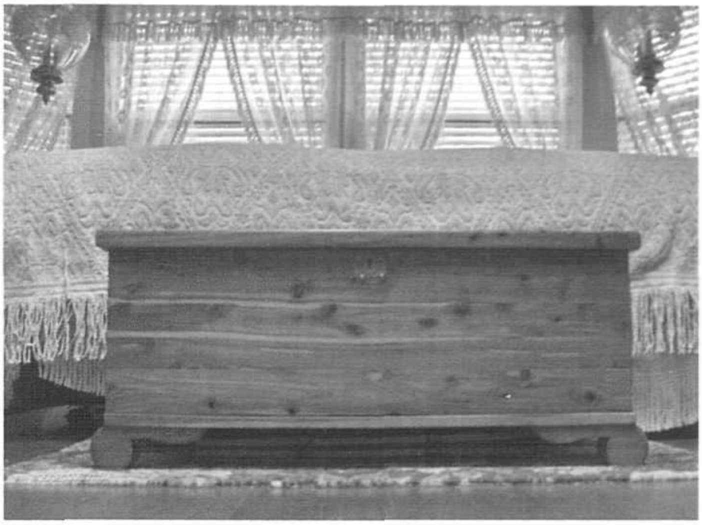
{33} Robin School was located behind the store
{34} Garden Creek Ward LDS church house in Robin

{35} **Emma Adams Crump's china plate**

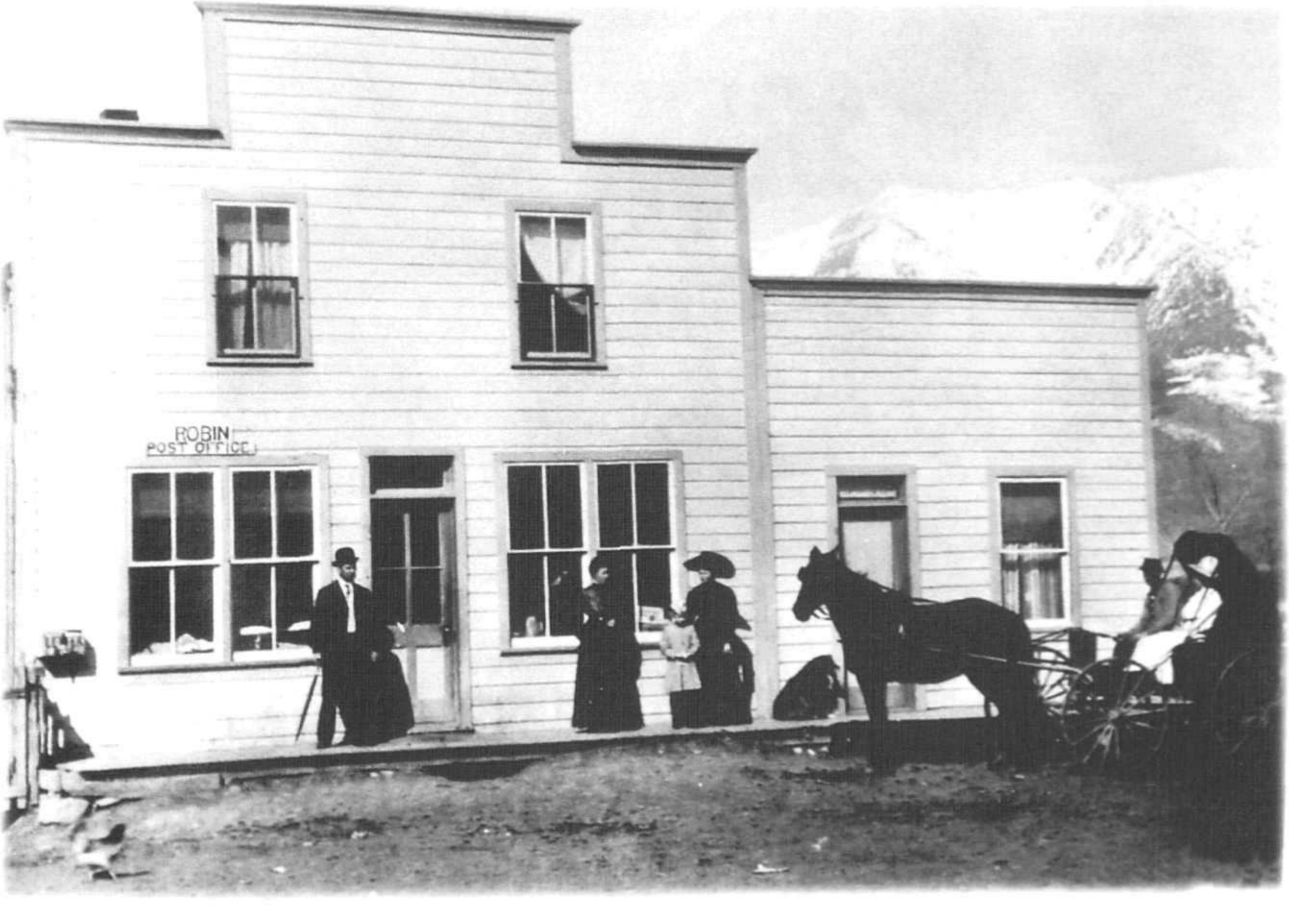


Henry and Emma built a new two-story frame house in 1912. The home was constructed about 150 feet south of the log cabin the family had lived in for thirty-two years. Though more comfortable than the cabin, the house had no indoor plumbing. They furnished the home with nice furniture, and Emma was pleased to display her lovely dishes and beautiful vases.

{36} Emma Adams Crump's cedar chest



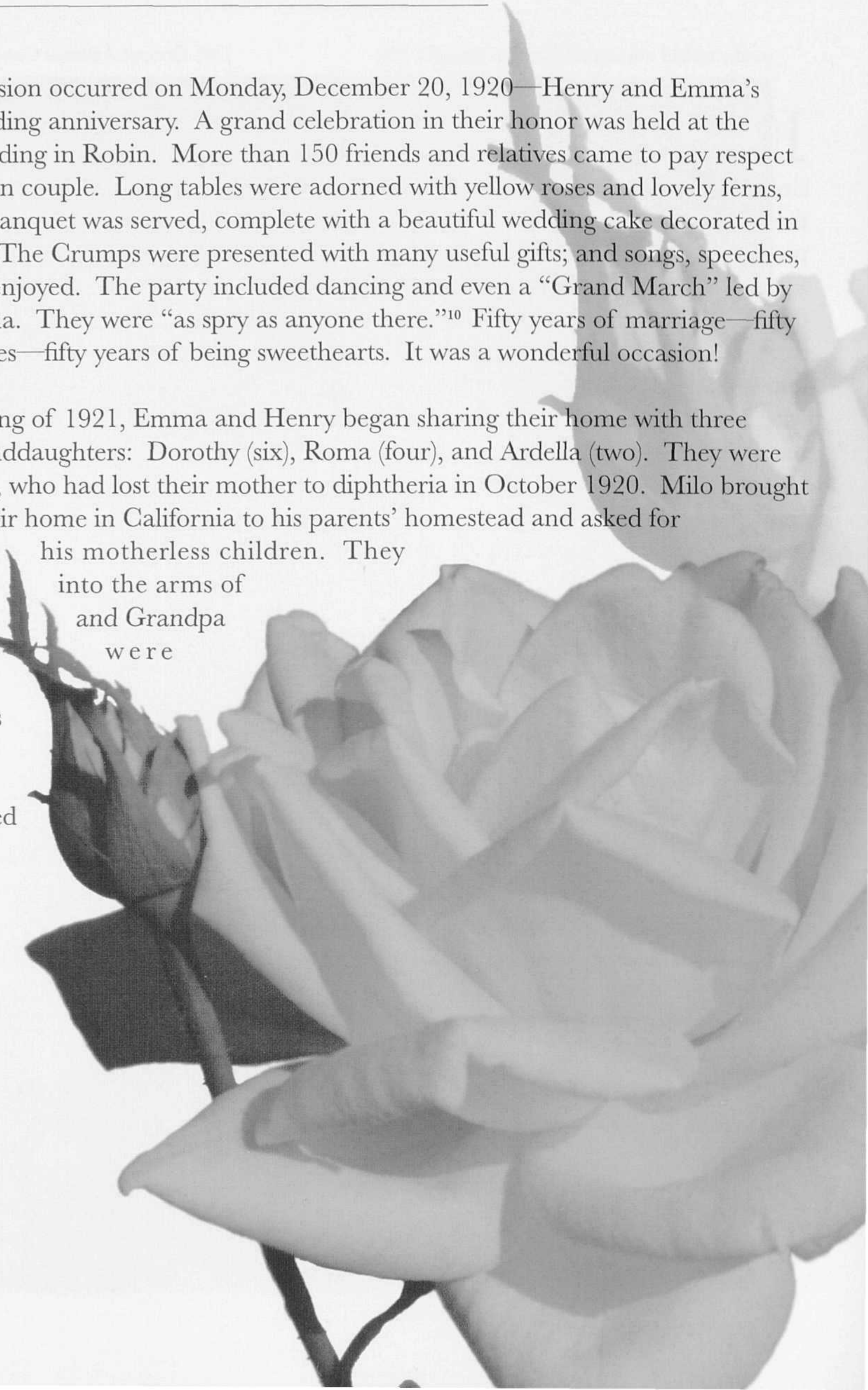
For many years, Henry enjoyed driving his team and buggy (or sleigh in the wintertime) from Robin to the train depot in Arimo, Idaho, where he picked up the mail for Robin residents. He would often go to the store near the depot and order an ice cream cone for himself. Henry loved ice cream, and he enjoyed this modest indulgence whenever it was available. Even when he had frost on his mustache from the frigid air of winter, he still looked forward to his ice cream cone. On these same trips, Henry bought candy for his grandchildren and would often purchase items that Robin residents needed from Arimo. He then returned to Robin and delivered the mail to the post office (located in the general store) and took the purchases to his neighbors. Henry was delighted with this arrangement.



{37} Robin Store and Post Office

A special occasion occurred on Monday, December 20, 1920—Henry and Emma's golden wedding anniversary. A grand celebration in their honor was held at the LDS church building in Robin. More than 150 friends and relatives came to pay respect to this well-known couple. Long tables were adorned with yellow roses and lovely ferns, and a delicious banquet was served, complete with a beautiful wedding cake decorated in white and gold. The Crumps were presented with many useful gifts; and songs, speeches, and toasts were enjoyed. The party included dancing and even a "Grand March" led by Henry and Emma. They were "as spry as anyone there."[10] Fifty years of marriage—fifty years of memories—fifty years of being sweethearts. It was a wonderful occasion!

In the spring of 1921, Emma and Henry began sharing their home with three more young granddaughters: Dorothy (six), Roma (four), and Ardella (two). They were Milo's daughters, who had lost their mother to diphtheria in October 1920. Milo brought the girls from their home in California to his parents' homestead and asked for help in rearing his motherless children. They were welcomed into the arms of Grandma Emma and Grandpa Henry, who were seventy-one and seventy-five years old, respectively. Dorothy, Roma, and Ardella joined Emma Roseltha, the Crumps' eleven-year-old granddaughter who had lived with them since infancy.

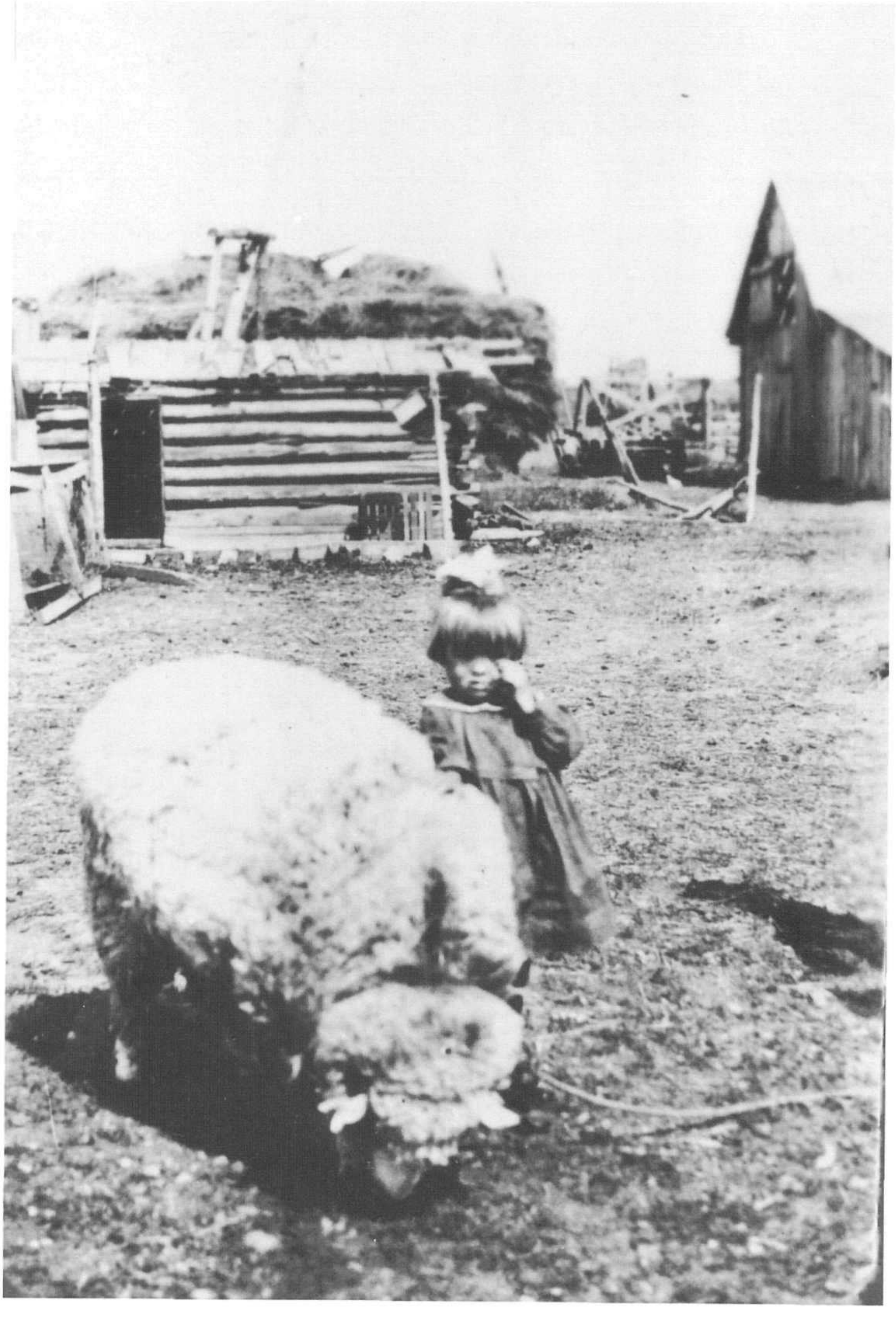


{38} Garden Creek Ward church in Robin

In their later years, the granddaughters said it had been a privilege to live with their grandparents. Roma remembered her Grandpa Henry calling his family together morning and night to kneel at the old round table to pray. She thought back to the times when she quietly listened as her grandpa would "give really nice prayers." At night, the grandchildren were amused to watch their grandpa make shadow figures on the walls. His large hands and fingers would bend and curve to create shadows that resembled cats, dogs, and other animals. This was pure entertainment to his young audience.

Sweet memories came to Roma as she thought of the times when she and her young sisters and cousin Emma would get into minor arguments. Grandpa Henry would gently say to them, "Well, Grandpa's going to go outside, and when you girls stop quarrelling, I'll come back in." That stopped the arguing immediately because they so enjoyed being with their grandpa.

{39} Ardella Crump with sheep on the Crump homestead



Henry visited his young granddaughter Margaret (Myrtle's daughter) in Arimo when she had chickenpox. He couldn't enter her room because of the risk of contracting the disease, but every day he stood at her window as she showed him the multitude of blisters. He would say, "Yes, I see it, honey," as she pointed to one right after another. Full of love and compassion, Grandpa Henry left an indelible impression on that little girl.

The Crump family enjoyed Christmastime at the homestead, and in their two-story house they had ample room to display a large Christmas tree. They decorated the fragrant evergreen with candles; it was a festive sight to behold! There were simple gifts exchanged, but the focus was on the Savior's birth and the goodwill of family and friends. Imagine the cooking and baking of special Christmas treats for this large and extended family. Emma must have doubled and tripled her favorite holiday recipes to supply abundant tasty pleasures to those she loved.

Emma and Henry witnessed many changes and much "progress" in technology over their years together, but Henry knew many significant advances were in the future. He once told Merion, "Son, you will live to see machines that fly in the sky like a bird, and you will see the day when men go by number, not by name. I won't live to see it, but you will."

The wintry day of December 6, 1923, was Henry Crump's last day on earth. This kind and gentle man passed away suddenly at his home in Robin at age seventy-eight.[11] He was buried in the Robin Cemetery.

This venerable patriarch of the Crump family had been in the eye of many storms in his life. He had felt the push and pull of events and relationships. His faith was solid and sure. Even into his last years, he continued to bear witness that God lives and loves each of His children. With gentle persuasion, Henry patiently encouraged his family to pay tithing, to keep the Sabbath day holy, to partake of the sacrament, and to be forgiving of others.[12] His sage wisdom and counsel were handed down to each generation that followed.[13]

Emma lived as a widow on the old homestead for a little more than four years after Henry passed away. She remained faithful to the end and died at home in Robin on March 12, 1928.[14] She was seventy-eight years old at the time of her death. Her children lovingly laid their dear mother to rest next to their father in the Robin Cemetery.

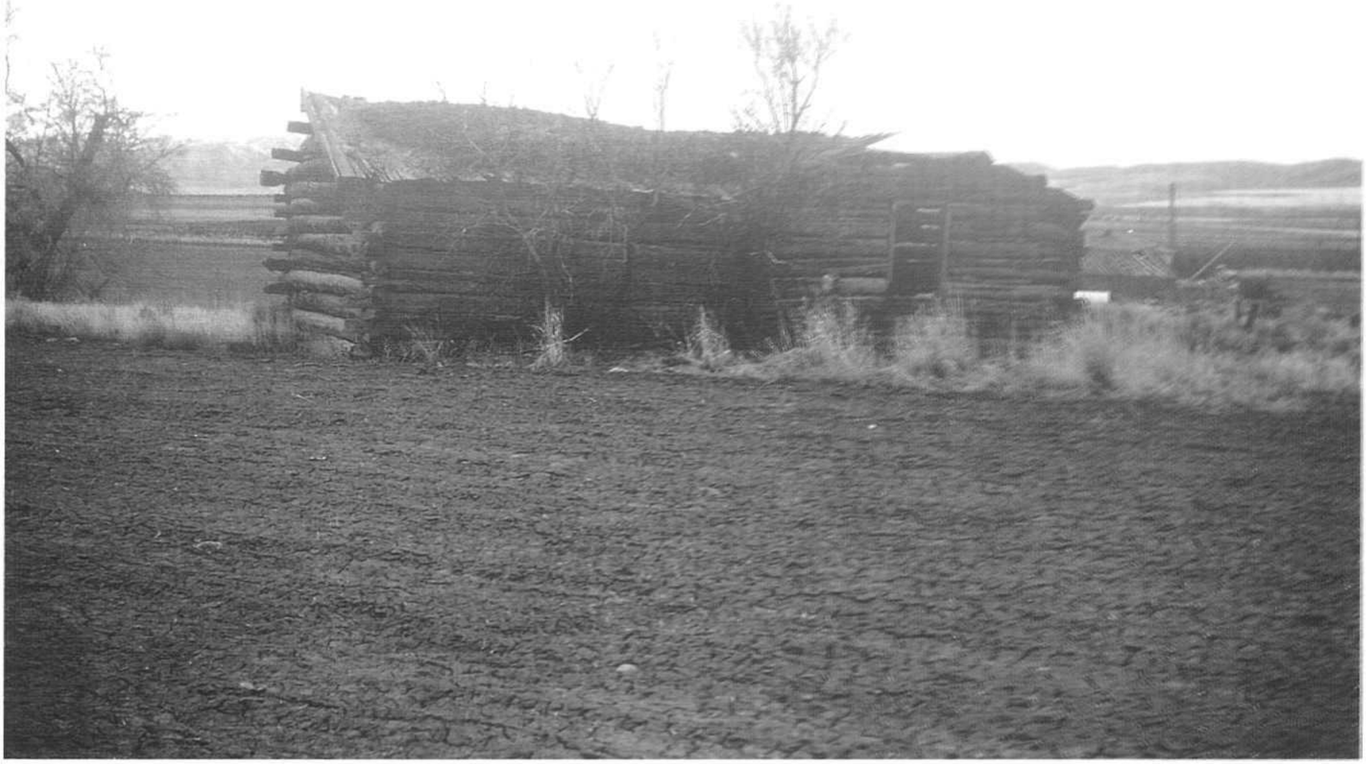
For the next ten years, Eliza and Willard ran their parents' homestead. After Eliza's death in 1938, Elizabeth, who lived nearby, went daily to help her brother Willard with the work. When Willard died in 1940, his brother Henry came to take care of the homestead until he moved to McCammon, Idaho, in 1945. At that time, Merion, the youngest son of Henry and Emma, maintained the property.

In June 1952, the original Crump homestead was purchased by Merion from the Henry and Emma Adams Crump estate.[15] Milo Crump was the administrator of the estate, and the proceeds from the sale were divided among Henry and Emma's posterity. The land had been held by the Crump family for seventy-three years at that time. Many memories had been made at the dugout and then the log cabin and, finally, the two-story house. Many lives had been touched. Fourteen children had been reared in the shelter of parents who dearly loved them and loved each other.

Constant in their devotion to God, Henry and Emma were people of great and abiding faith. Faith is the legacy Henry and Emma Crump left their descendants—may this legacy of faith never die.

{40} **Elizabeth Crump Taylor (in doorway)**
and Emma Adams Crump

Chapter 4



{41} Original homestead cabin of Henry and Emma Adams Crump

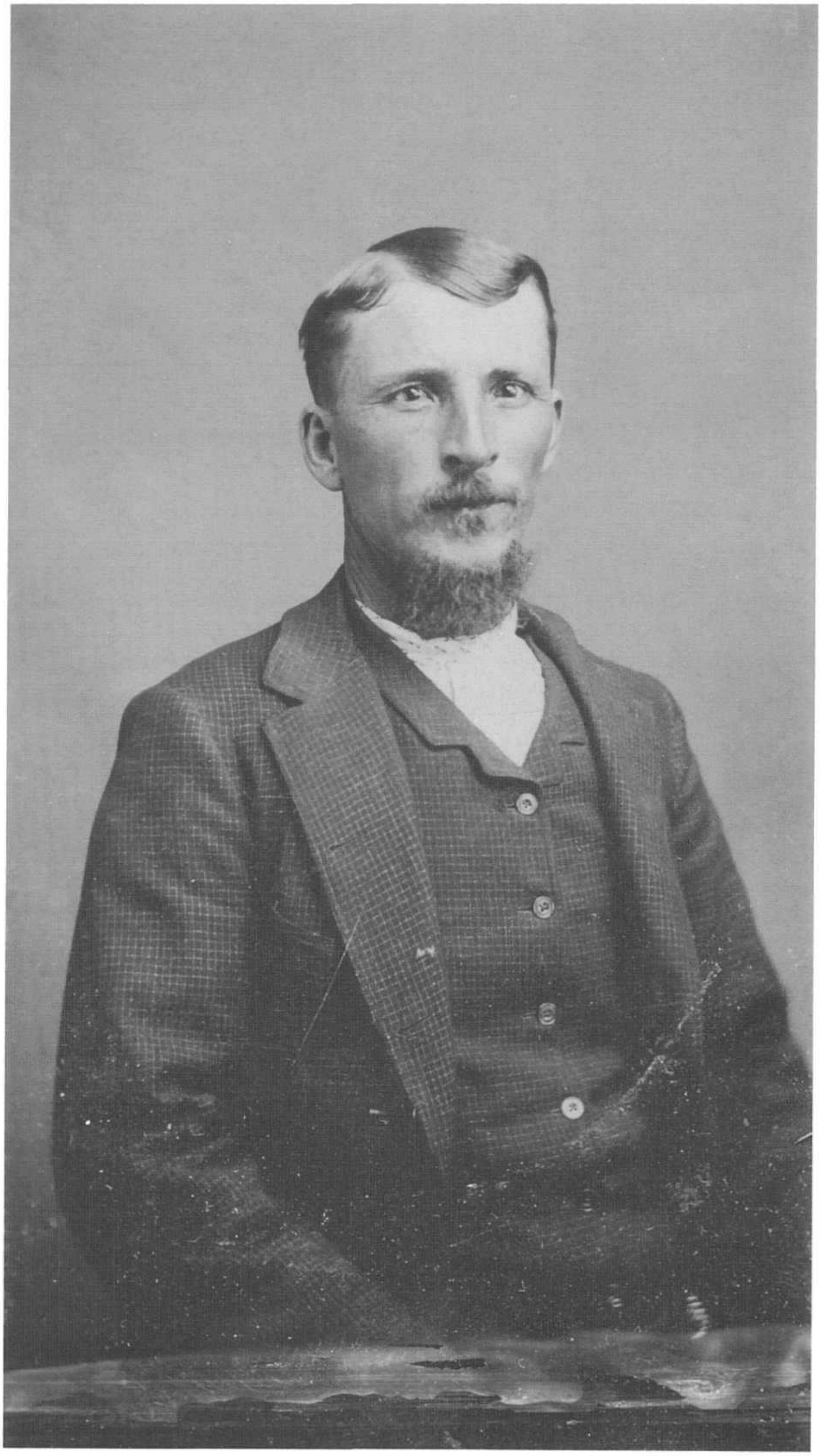
Part Two

5

The Grandchildren

Henry and Rebecca Crump of London, England, had two children. Their daughter Rebecca gave them their first grandchild, and their son Henry gave them fourteen more. Given the absence of antibiotics and immunizations in the last half of the nineteenth century, it is truly remarkable that all fifteen grandchildren of Henry and Rebecca lived to adulthood. The grandchildren were reared in remote areas that were primarily without local doctors, and there was a general lack of knowledge among society about how infectious disease was spread. These were challenging circumstances; incredibly, the children were spared.

{42} Opposite Page: The eight youngest Crump children. Standing in the back, from left to right are Myrtle, Franklin, and Willard. Kneeling, from left to right are Elizabeth, Merion, and Milo. Sitting in front, from left to right are Etta and Bessie.



{43} **James Simpkin Brooks, born 1848**

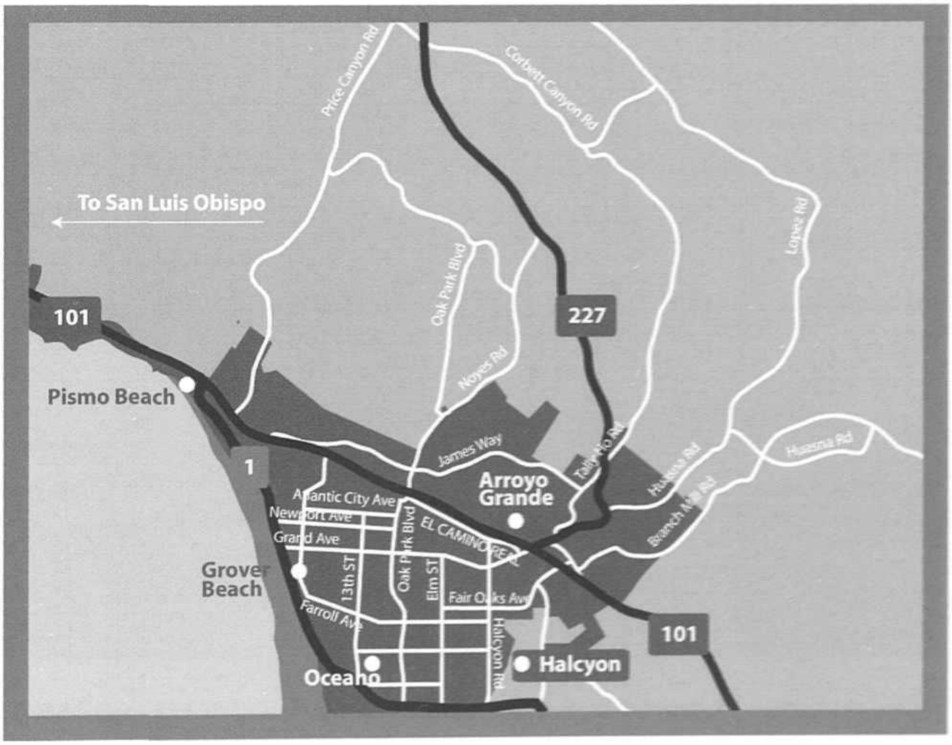
JAMES SIMPKIN BROOKS

1848 ~ 1940

Only Child of Rebecca Franklin Crump Brooks
and James Simpkin Brooks

JAMES SIMPKIN BROOKS was born August 17, 1848, in Philadelphia, Pennsylvania, to James Simpkin Brooks and Rebecca Franklin Crump Brooks. Of Henry and Rebecca Crump's fifteen grandchildren, James was the only one they had the privilege to know and hold. Grandpa Henry died when James was nine years old; his Grandma Rebecca passed away when he was twenty-one. By that time, James was on his own in southern California, making his way by using the carpentry skills his father had taught him.

At age twenty-four, James married sixteen-year-old Amanda Delia Bickmore. They were wed on January 5, 1873, in Bakersfield, California.[1] James worked with Amanda's father building houses in the Bakersfield area. In about 1876 the Brooks family moved to the rich farmland area of Fountain Valley, California, where James enjoyed working the soil and learned the art of cultivating plants.[2] James and Amanda remained in California but moved frequently; they spent some time in Arroyo Grande, and by 1880 they were in Gonzales. Here in the heart of the fertile, ninety-mile long Salinas Valley, James honed his skills as an agriculturist and found profound pleasure in this Eden.

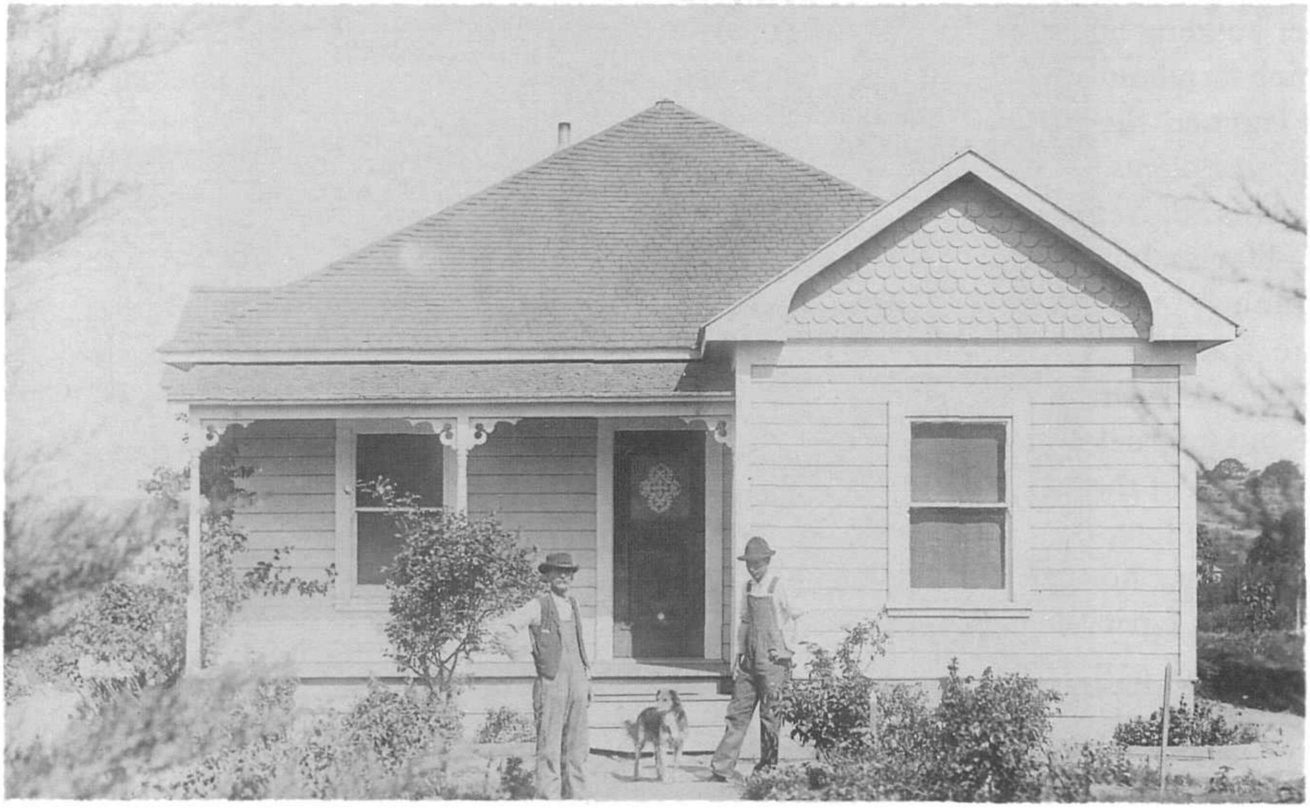

Price Canyon Rd
Corbett Canyon Rd
To San Luis Obispo
Lopez Rd
Oak Park Blvd
101
227
Noyes Rd
Pismo Beach
James Way
Tally Ho Rd
Huasna Rd
Huasna Rd
1
Arroyo Grande
Branch Mill Rd
Atlantic City Ave
Newport Ave
Grand Ave
EL CAMINO REAL
Grover Beach
13th ST
Oak Park Blvd
Elm ST
Fair Oaks Ave
Farroll Ave
Halcyon Rd
101
Halcyon
Oceano

{44} Arroyo Grande Map

By 1882, James had the opportunity to purchase a farm in Corbett Canyon just northeast of Arroyo Grande. The climate was ideally suited for James to continue his pursuit of horticulture. Indeed, in 1910, he was named Horticultural Commissioner of San Luis Obispo County.[3]

James and Amanda's marriage was blessed by the birth of seven children: Ida Rebecca (1874), William Henry (1876), Gilbert Milton (1879), Ada Aletta (1882), Floyd Raymond (1886), Fred Leroy (1890), and Lemand Lyle (1895).[4] The family enjoyed living in the beautiful Corbett Canyon for several years. Eventually, James purchased a fertile piece of ground near Arroyo Grande and built his family a new home. Later, when each child married, James gave the newlyweds a piece of his property on which to construct a home of their own.

{45} Above: James Simpkin Brooks



{46} The home James Simpkin Brooks (on left) built for his family in Arroyo Grande, California, with his son Lemand Lyle Brooks (right)

Amanda passed away on July 21, 1914, at age fifty-seven.[5] She and James had been married forty-one years. James later married a woman named Dorothy Emma Gray, but she died suddenly on October 26, 1917, in Arroyo Grande.[6] James was left a widower for the second time.

James moved to San Luis Obispo and worked as a real estate businessman for several years during the 1920s. He moved back to Arroyo Grande in about 1926 and lived next door to his son Fred. Fred's daughter, Gladys Brooks Trejo, affectionately remembered her kind, gentle, and loving Grandpa Brooks. He patiently took the time to talk to and sincerely listen to his little granddaughter. His home was kept "clean and neat as a pin," and there was always a bowl of candy for the grandchildren. Gladys also liked to tell how much James treasured the signet ring made by his Grandpa Henry Crump for his father James Brooks. The senior James Brooks passed the ring down to James in 1888, and Gladys said it was her grandpa's most cherished possession. James always wore the ring on the fob of his pocket watch. Over time, the gold band wore through. Technology was not available to repair the original band with gold, so lead was used to attach a new gold band to the back of the ring. In 1928 James bequeathed this ring to his son Fred, and in 1956 Fred gave it to his daughter Gladys.

{47} Above: Amanda Delia Bickmore Brooks

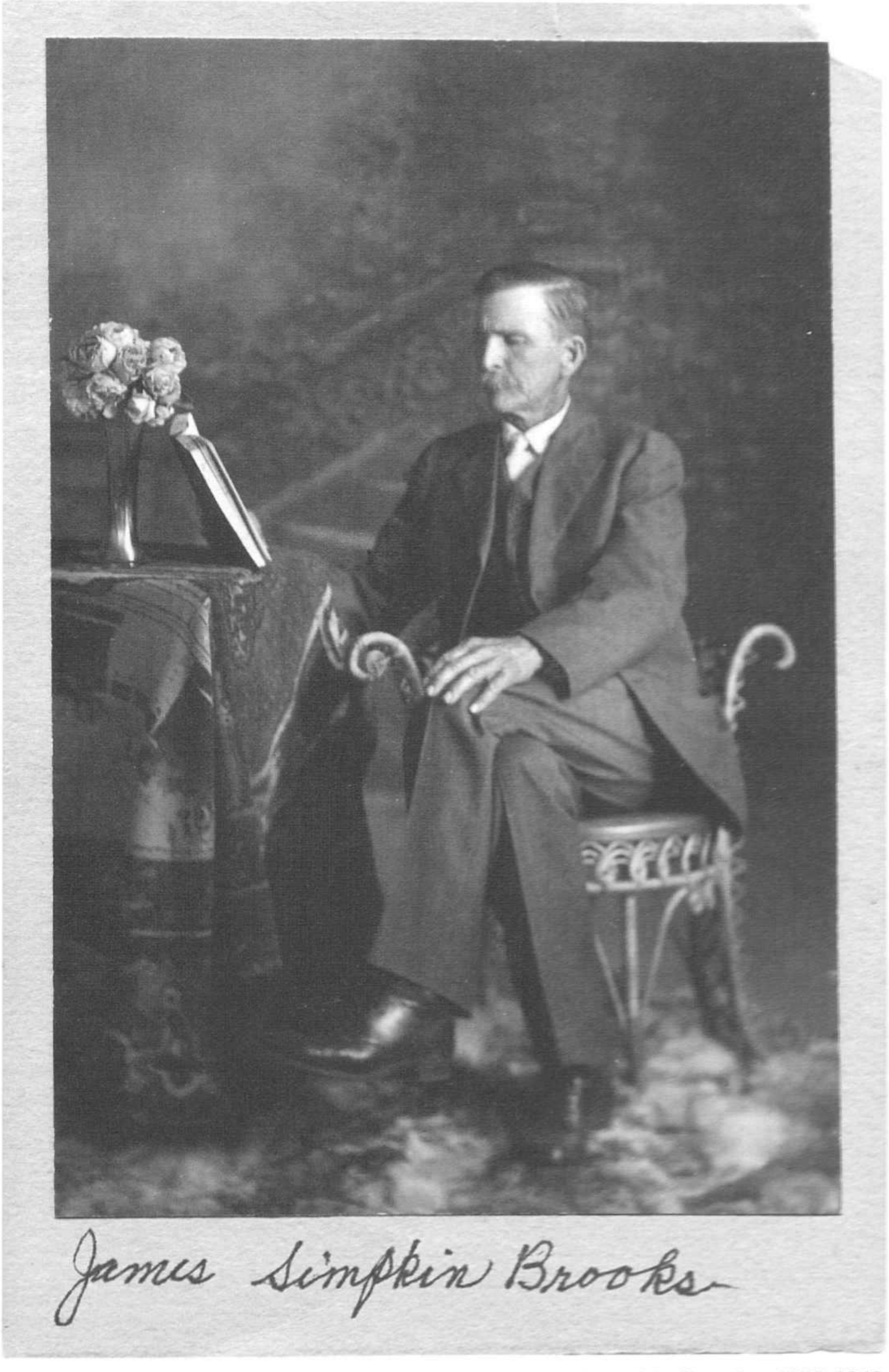
James Brooks traveled on occasion, and his oldest daughter Ida said he liked to go to Salt Lake City. James mailed a Christmas postcard to his uncle Henry Crump in about 1918.[7] It could be possible that James made train connections from Salt Lake City to Arimo, Idaho, for visits to Henry's homestead in Robin.

In 1929 at age eighty-one, James married Annie Childers and moved to San Luis Obispo. James remained remarkably active even into his eighties, tending to his own one-acre tract as well as contracting to care for other large tracts in the area. A local newspaper journalist reported, upon the occasion of James's eighty-seventh birthday celebration, that James had "a steady, cool temperament, even-keeled mind, wonderful vision without glasses, a very spry step, and [was] in full possession of all faculties."[8]

James appreciated the simple things in life, firmly believing in the old adage "early to bed and early to rise." He was both a gentleman and a gentle man. He was passionate about working in the soil and found great joy in partnering with Mother Nature.

At age ninety-two, James Simpkin Brooks passed away in San Luis Obispo, his life's journey spanning most of a century. He died of heart disease on September 9, 1940, and was laid to rest in the Arroyo Grande District Cemetery.[9]

{48} Above: James Brooks's mended signet ring


James Simpkin Brooks

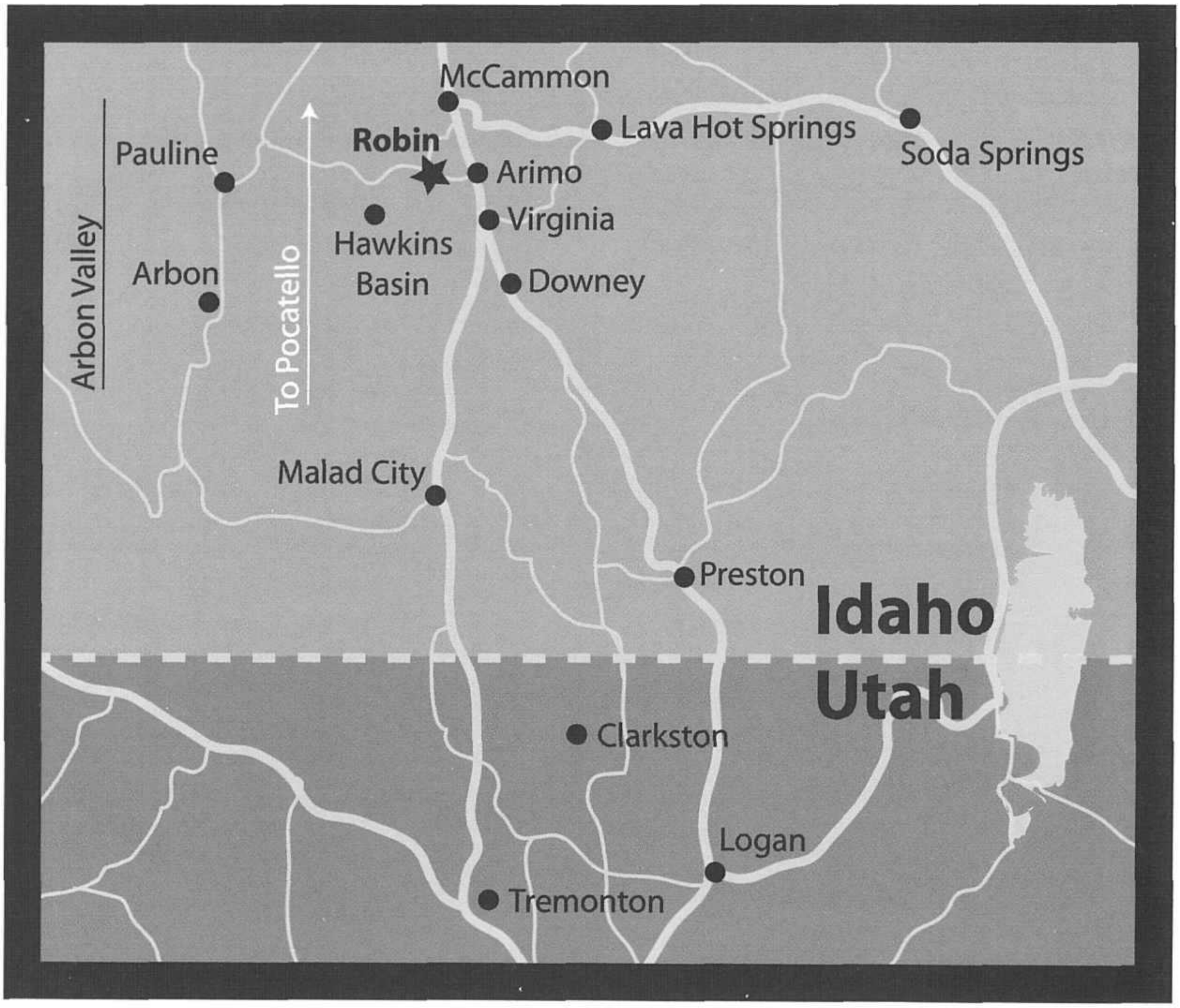
{49} James Simpkin Brooks, 1848-1940

ELIZA REBECCA CRUMP

1871 ~ 1938

Daughter of Henry Crump and Emma Adams Crump

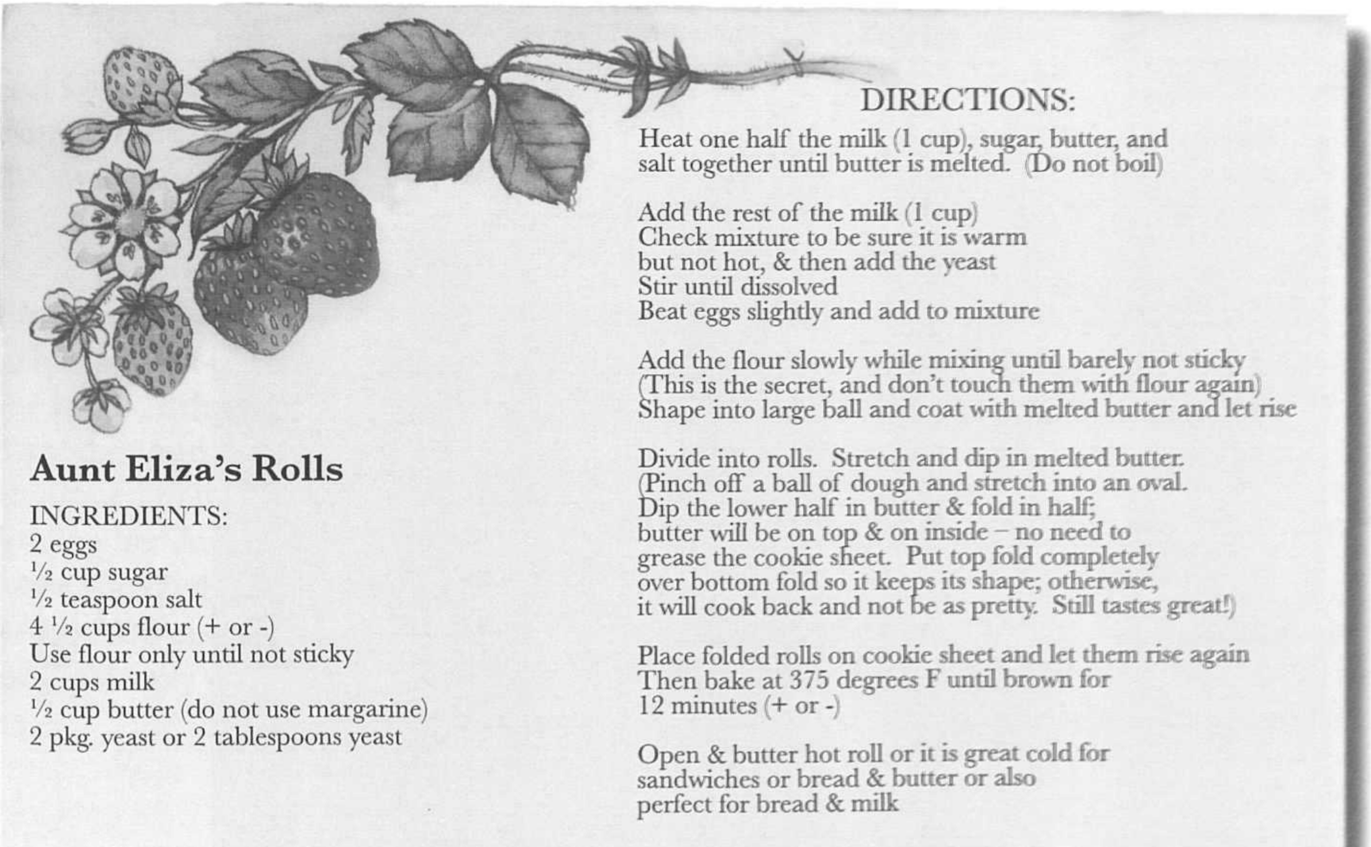
ELIZA REBECCA CRUMP was the first of fourteen children born to Henry and Emma Adams Crump and was, no doubt, named after her Grandma Rebecca. In her later years, she was affectionately called "Aunt Lizy" by her numerous nieces and nephews. She was Henry and Rebecca Crump's second grandchild, arriving twenty-three years after the birth of their first grandchild, James Simpkin Brooks. Eliza was born December 23, 1871, in Meadow, Utah, and moved with her family to Robin, Idaho, in 1879.


McCammon
Lava Hot Springs
Soda Springs
Pauline
Robin
Arimo
Virginia
Hawkins Basin
Arbon Valley
Arbon
To Pocatello
Downey
Malad City
Preston
Idaho
Utah
Clarkston
Logan
Tremonton

{50} Map of Utah-Idaho border showing town of Robin, Idaho, and other relevant towns

Eliza never married; she was a homemaker and worked hard her entire life. Through the years, anyone in the Crump family who could remember Eliza commented on her unfaltering work ethic, her kindness, and her devotion to her family. She was revered as a compassionate and patient caretaker of many, including her parents. To know Aunt Lizy was to love her.

Eliza had beautiful blue eyes. She was a small woman built like her mother, Emma, and in her later years was "bent" because of a lifetime of backbreaking work. She milked cows and churned butter and gathered sagebrush to keep fires going when the wood supply dwindled. In addition to being a talented seamstress, she kept a clean house as well as a clean barn. She grew a large and productive garden; and, at a time when laundry was done with a hand-held washboard, Eliza took in laundry of local schoolteachers to supplement her income. This sweet little lady also had a knack for making dandelion wine and was known to be a wonderful cook; her delicious hot dinner rolls were a favorite with everyone who ate them, and her recipe is a treasured keepsake.[1]



Aunt Eliza's Rolls

INGREDIENTS:
2 eggs
½ cup sugar
½ teaspoon salt
4 ½ cups flour (+ or -)
Use flour only until not sticky
2 cups milk
½ cup butter (do not use margarine)
2 pkg. yeast or 2 tablespoons yeast

DIRECTIONS:

Heat one half the milk (1 cup), sugar, butter, and salt together until butter is melted. (Do not boil)

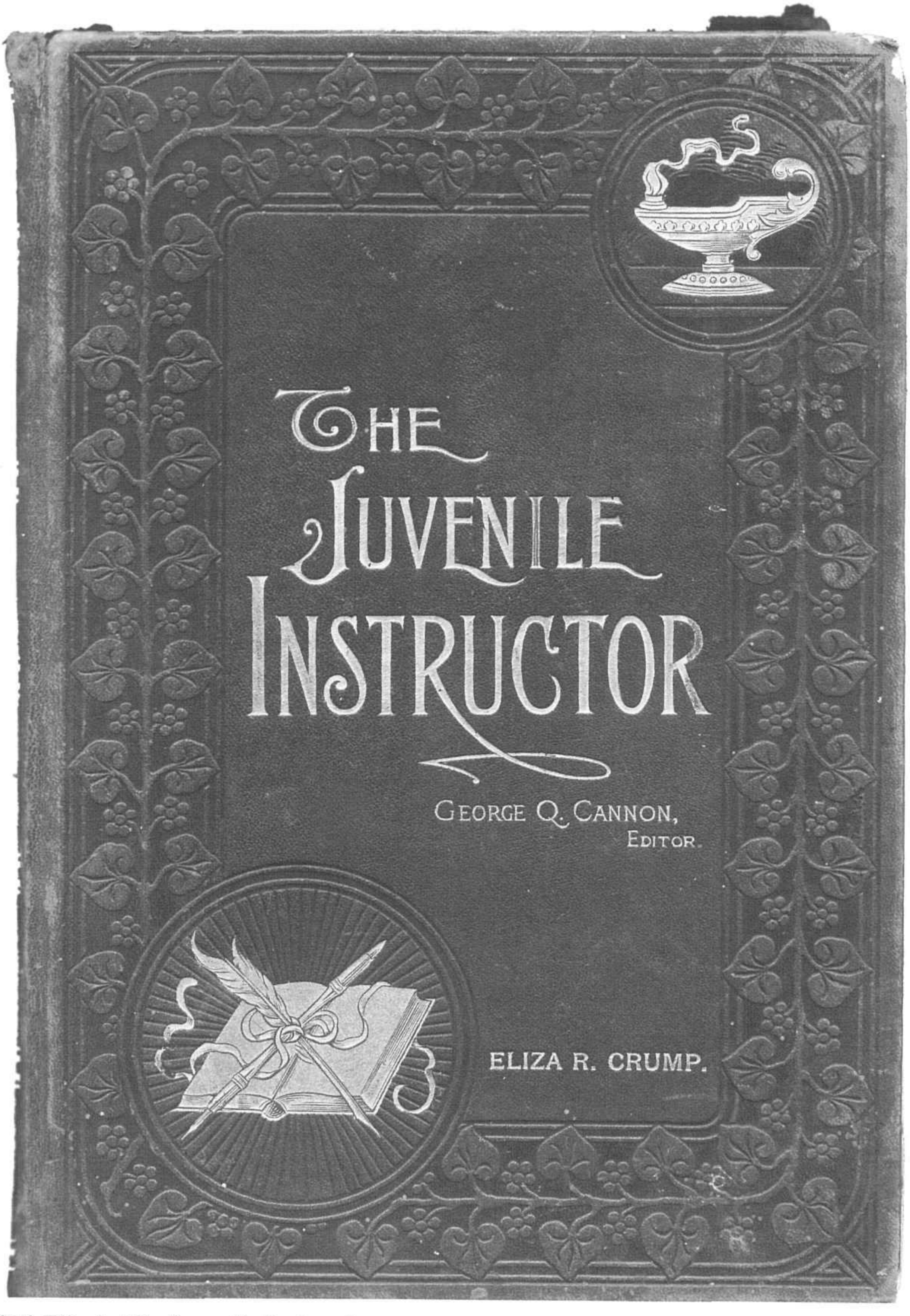
Add the rest of the milk (1 cup)
Check mixture to be sure it is warm but not hot, & then add the yeast
Stir until dissolved
Beat eggs slightly and add to mixture

Add the flour slowly while mixing until barely not sticky
(This is the secret, and don't touch them with flour again)
Shape into large ball and coat with melted butter and let rise

Divide into rolls. Stretch and dip in melted butter.
(Pinch off a ball of dough and stretch into an oval. Dip the lower half in butter & fold in half; butter will be on top & on inside – no need to grease the cookie sheet. Put top fold completely over bottom fold so it keeps its shape; otherwise, it will cook back and not be as pretty. Still tastes great!)

Place folded rolls on cookie sheet and let them rise again
Then bake at 375 degrees F until brown for 12 minutes (+ or -)

Open & butter hot roll or it is great cold for sandwiches or bread & butter or also perfect for bread & milk



THE
JUVENILE
INSTRUCTOR
GEORGE Q. CANNON,
EDITOR.
ELIZA R. CRUMP.

{51} Eliza's ***The Juvenile Instructor***

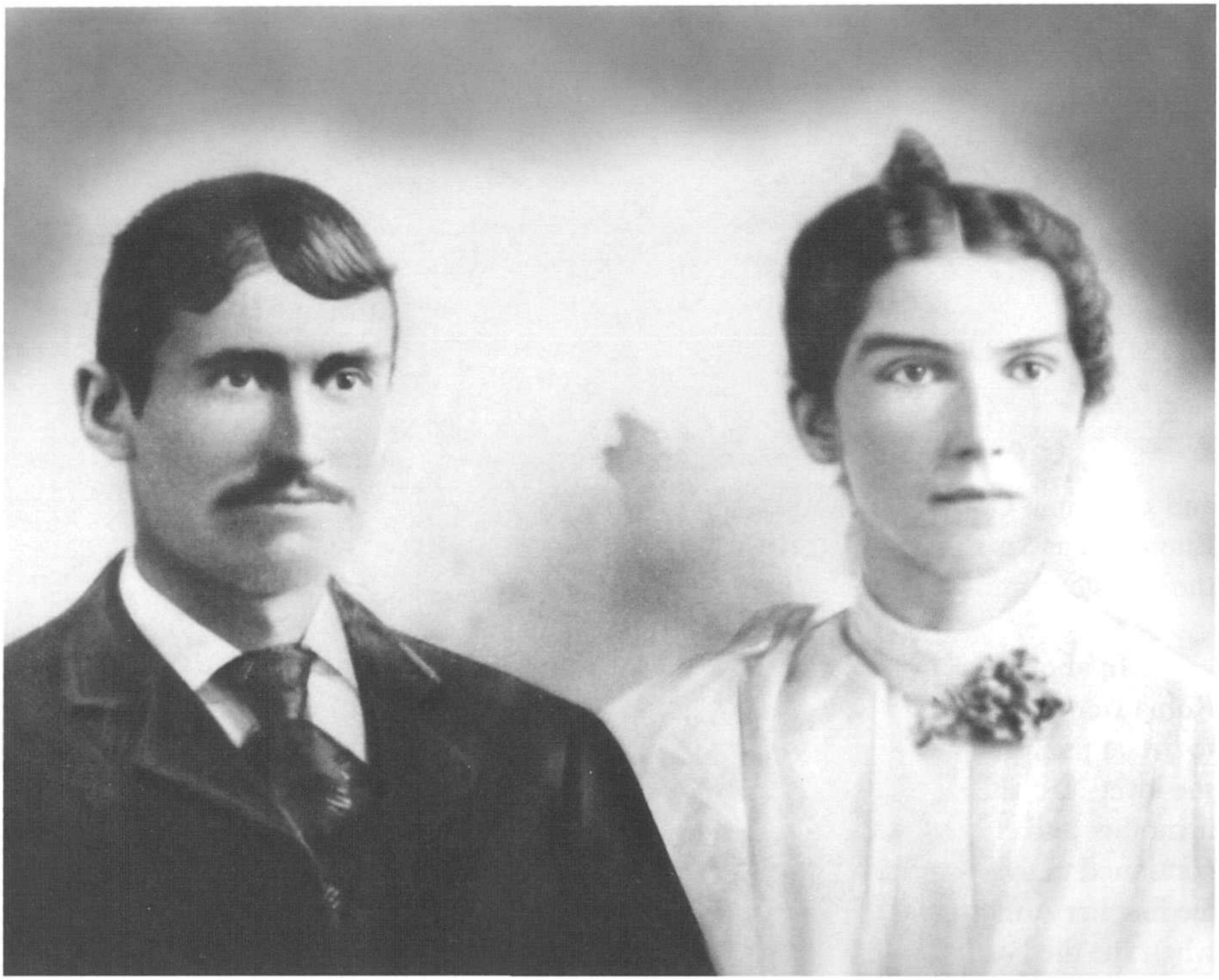
Jan. 30, 1938.

When she was seventeen years old, Eliza was "chosen and sustained" as president of the Young Ladies Mutual Improvement Association (YLMIA) in the LDS Garden Creek Ward, and she served in that position for many years.[2] On October 14, 1891, Eliza traveled to Logan, Utah, to receive her endowment in the LDS temple. On occasion, she made other trips to Utah and did important temple work for her ancestors.[3]

When Eliza's brother Milo was widowed in October 1920, he needed help caring for his three young daughters: Dorothy, Roma, and Ardella. Milo mailed a letter asking for help, and Eliza sent money for train tickets so he could bring his daughters from their home in California to Robin. Milo and his girls arrived in March 1921. The young girls (ages six, four, and two years old) were welcomed and loved by their Grandpa and Grandma Crump, Aunt Eliza, Uncle Willard, and their eleven-year-old cousin Emma—the daughter of their deceased Aunt Roseltha (Rose). They all lived together in the two-story frame house Henry and Emma built on the homestead in 1912.

In about 1924 Milo and his second wife, Ethel Hopkins Crump, moved to Robin. Roma went to live with her father and stepmother, but Dorothy and Ardella continued to live at their grandparents' home. Aunt Lizy had a very special affection for Ardella; she loved Ardella with all her heart. The feelings were reciprocal, and the two bonded as if mother and child. Even after the deaths of Henry and Emma, Dorothy and Ardella continued to live with Eliza and Willard. Ardella stayed with her until the end, lovingly feeding her Aunt Lizy ice cream just before she passed away. Eliza was sixty-six years old when she died of heart disease on September 26, 1938, in Robin. Her funeral was held in the LDS chapel in Robin, and she was laid to rest in the Robin Cemetery.[4] The Crump family deeply mourned the loss of this kind and loving angel they called Aunt Lizy.

{52} **Above: Eliza Rebecca Crump**



{53} Henry Lorenzo and Amelia Easthope Crump's wedding picture

HENRY LORENZO CRUMP

1873 ~ 1963

Son of Henry Crump and Emma Adams Crump

HENRY LORENZO CRUMP, the first son of Henry and Emma Adams Crump, was welcomed into the family on April 28, 1873. He was born in Meadow, Utah, and moved to Robin, Idaho, in 1879 with his parents and four siblings. His father built a dugout to shelter the family of seven; later they moved into a one-room log cabin. Because he was the oldest son, Henry shouldered much of the responsibility in those years to help his father cultivate the land. By doing so, he learned skills he would later teach his own sons on the homestead he claimed two decades later.

Henry fell in love with a young woman from Robin named Amelia (Millie) Easthope. They married in the LDS temple in Logan, Utah, on June 24, 1896. To Henry and Millie were born five sons: Henry Elmer (1897), Leon (Leo) Easthope (1899), Hyrum Willard (1903),[1] who died shortly before his second birthday, John Harold (1905), and Howard Easthope (1906).[2] Henry loved his sons deeply and was always so thoughtful of his family.

During their early years together, Henry and Millie's home was located between Alexander and Soda Springs, Idaho. To earn a living, Henry hauled local farmers' hay and wool with his team and wagon. In 1908 he filed a homestead application for 160 acres of farmland on the west bench just above Readyville, to the west of McCammon, Idaho.[3] Two years later he purchased this property from the U.S. government for $400.[4] Henry's brother Hyrum helped him bring logs out of the nearby Mormon Canyon, and Henry built a one-room log cabin, as well as a stable, chicken coop, corral, and stack yard. Forty acres of the poor, rocky soil were cleared and cultivated. Because Henry still needed to work for wages to support his family, much of the fieldwork was done by his young sons Elmer and Leo. The boys "worked like little men" on the homestead farm and learned in their youth to handle a team of horses.

Elmer and Leo often went to the canyon to help their dad cut logs. Henry was very strict about choosing straight timber, and he insisted that crooked trees not be cut—not even for firewood. When Elmer and Leo were old enough to go to the canyon to cut logs without their father, they would each proudly return home with a wagonload of logs. Elmer was fussy and particular like his dad, but Leo was not nearly so concerned about the straightness of the logs. When Leo arrived home with his wagonload, Henry would say, "Son, you shouldn't go through town with that squaw's nest." Leo would reply, "Well, I got it, and it'll burn just as good. It might have a little crooked fire in it, but that won't matter."

Henry and Millie purchased additional land in the Garden Creek basin and were making financial progress, but before long the family had a string of medical emergencies and incurred doctor bills they could barely pay. Family members suffered broken bones in farming accidents, there were surgeries for tonsillitis and appendicitis, and Millie developed health problems that persisted for sixteen years. During the course of her illness, Henry sold all of his cows to pay doctors for her medical care. Elmer took his ailing mother to Brigham City and Salt Lake City, Utah, in search of a doctor who could help her. Eventually, Millie went to Dr. Ellis Kackley, a well-respected physician in Soda Springs. Surgery became necessary, but Millie did not survive. Henry's beloved wife died of cancer on January 13, 1924, just a few months before her fiftieth birthday.[5]

After Millie's death, twenty-six-year-old Elmer rented a sleigh and team of horses to take his mother's body from Soda Springs to Lava Hot Springs, Idaho. Elmer was caught in a blizzard with insufficient winter clothing and shoes and feared he might freeze to death. The horses sank to their bellies in the snow, so Elmer walked ahead to trample a trail so the horses could continue. When he finally made it to Lava Hot Springs, his father and Uncle Willard took Millie's body the rest of the way to Robin. Elmer returned the sleigh and team of horses to Soda Springs—in one portion of the trip, it took him ten hours to travel fifteen miles!

Millie's death was devastating to Henry. He was a widower for nearly forty years. Occasionally, he enjoyed playing his accordion at local dances, but even though he was a handsome man who was very well liked by the women, he was never interested in marrying again. Millie was the love of his life.

Henry's grandson Ted Crump recalled that his grandpa had a lonely life after Millie died. He sat by himself for long hours in the evenings and listened—and talked—to the radio. Ted tenderly said of his grandpa, "Henry was one of the kindest and dearest persons I have ever known."

Henry moved to the old Crump homestead in Robin to work the land and care for the animals after his brother Willard passed away in September 1940. Henry sold his own homestead around 1945 and purchased a small farm southwest of McCammon. He lived in a little house on that property until about 1960.

In his late eighties, Henry fell and broke his hip and never walked unassisted again. He was moved to a nursing home in Lava Hot Springs and lived there until his death. On June 5, 1963, Henry Lorenzo Crump passed away in Lava Hot Springs at age ninety.[6] He was a good man—kind and sweet and gentle. He had many trials in his long life, but left a legacy of faith and courage. He was laid to rest next to his beloved Millie in the Robin Cemetery.

{54} Above (left to right): Henry's son Elmer Crump, Henry Lorenzo Crump, and Elmer's wife Vietta McClurg Crump

HYRUM CRUMP

1874 ~ 1955

Son of Henry Crump and Emma Adams Crump

HYRUM CRUMP joined the Henry and Emma Adams Crump family on September 11, 1874. He was born in Meadow, Utah, the third of fourteen children. The family moved to Robin, Idaho, in 1879.

As a boy, Hyrum attended school for about three months of each year through fourth grade. This was typical for the times because when the weather allowed, the boys were needed to help with the fieldwork. As a young man, Hyrum enjoyed going to dances, and he took pleasure in accompanying his family when friends and neighbors invited them to dinner.

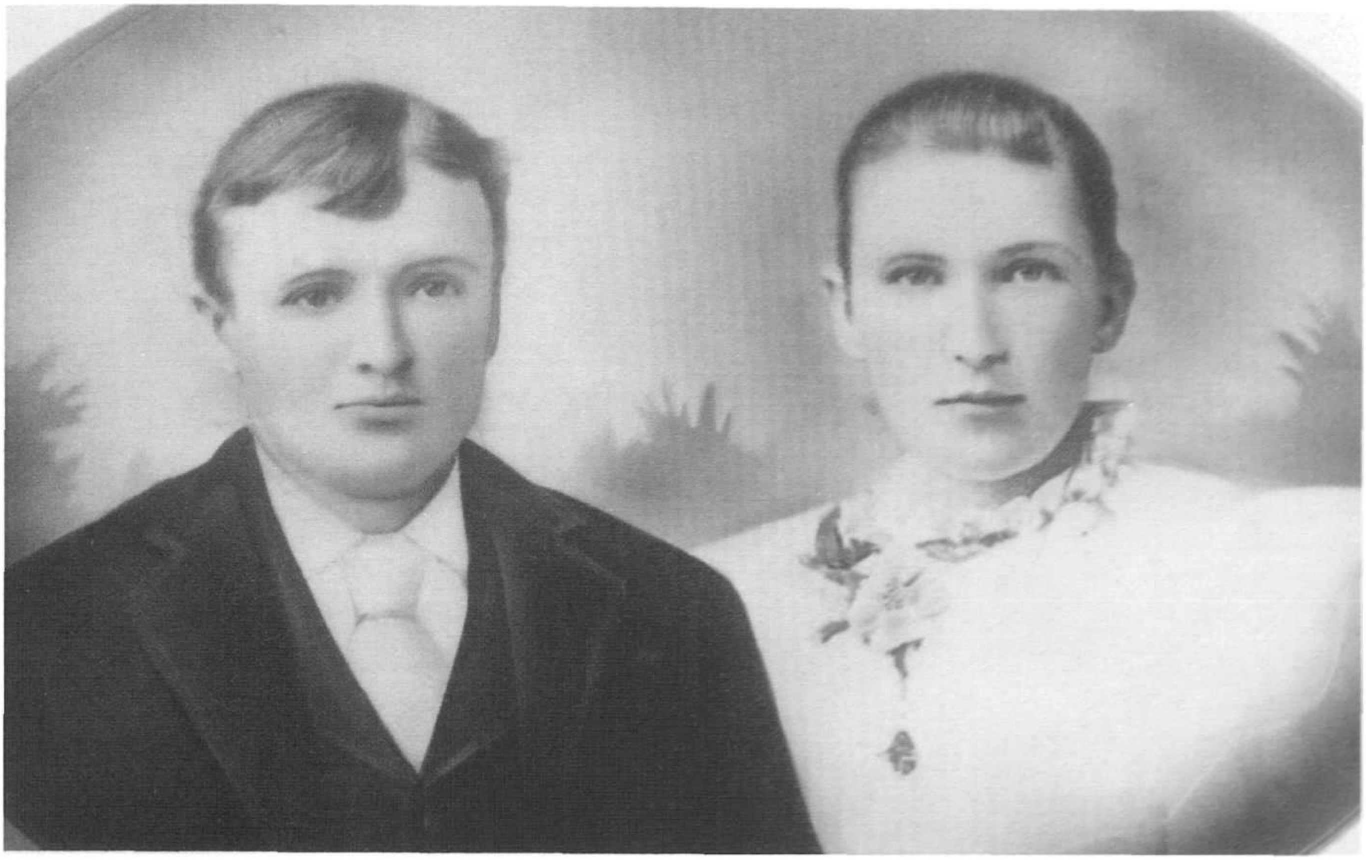
When Hyrum was twenty-two years old, he married Elizabeth Ann Taylor on October 8, 1896. The wedding was in the LDS temple in Salt Lake City, and they traveled there by horse and buggy from Kaysville, Utah, Elizabeth's hometown.[1] Elizabeth was a sister to David Taylor, who married Hyrum's sister, Cornelia Elizabeth Crump, in 1908.

To Elizabeth and Hyrum were born: Dora Elizabeth (1897), Joseph Hyrum (1899), Luella Emma (1902), Alice Viola (1904), and Isabella May (1907).[2] They also reared Lewis Crump (1906)[3] from the time he was three weeks old. Lewis was the son of Hyrum's younger sister Mary Roseltha (Rose) who was unable to care for Lewis at that time. Rose died in April 1910.[4]

Hyrum and Elizabeth lived in Robin for a few months after they married, but then moved to Kaysville for two and a half years. They returned to Robin in 1899, but by the fall of 1900 they resided in Taylorsville, Alberta, Canada (near Cardston). They lost everything they owned in Taylorsville and returned again to Robin in the spring of 1901 with $10, their clothes, their bedding, and some dishes.

Hyrum purchased ten acres of his father's property (located in the hollow on the south end of the homestead), and he and his family lived there in a one-room log granary.

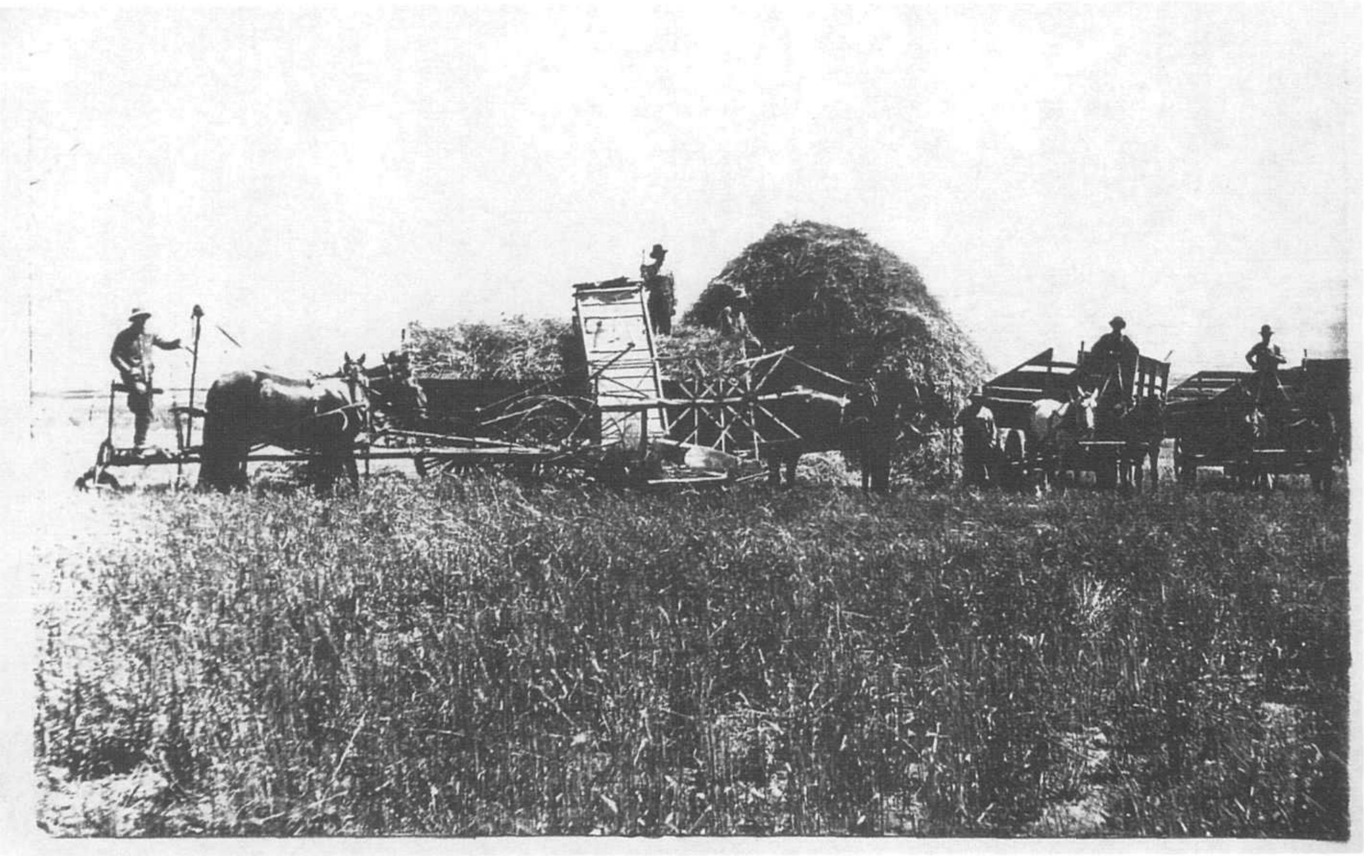
{55} Hyrum and Elizabeth Taylor Crump's wedding picture



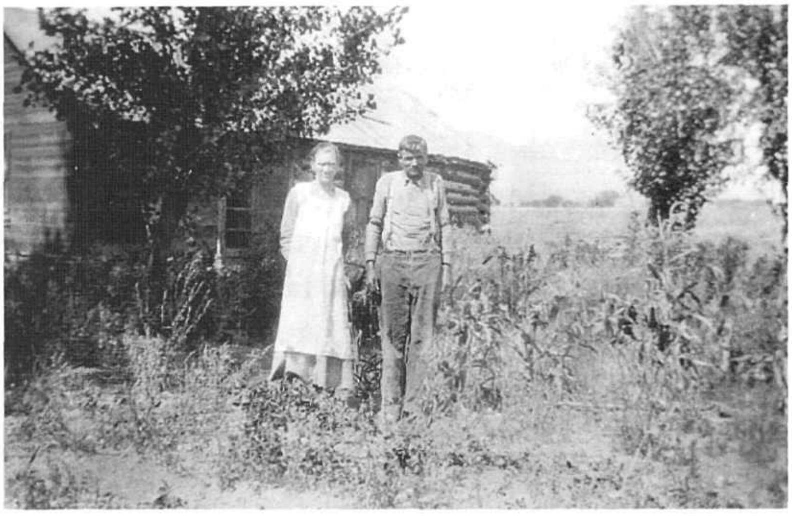
To support his family, Hyrum went into debt for a team of horses so he could work on the railroad in Lava Hot Springs, Idaho.

In November 1902, Hyrum filed for a 160-acre homestead in Robin.[5] He moved the log granary from his ten acres onto this homestead site. The Crumps lived there until the summer of 1904, when Hyrum took his family and located near the sawmill where he was seasonally employed. The family returned to their homestead in the fall. Two years later, on November 9, 1906, Hyrum opted to pay $2.50 per acre and purchased his 160-acre homestead from the federal government for $400.[6] He then built a frame house on his ten-acre property in the hollow. He planted fruit and shade trees and a large garden. With the maturity of his orchard, he was able to make some income from the sale of fruit, in addition to earnings from his garden produce. Hyrum owned a header (a harvesting machine that cuts off the heads of grain and puts them in a storage box or wagon) and for forty-five years, he supplemented his income by doing custom heading jobs for local wheat farmers. Hyrum worked hard to provide for his family.

{56} Heading the wheat in Robin

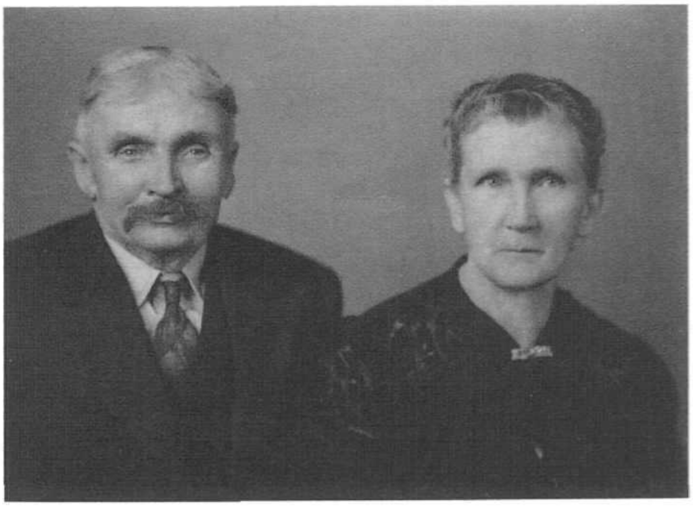


It pleased Hyrum greatly to have an abundance of food stored in his cellar and pantry each winter. The staples were flour, sugar, and ham—he was known to make the best cured ham around. Food storage, for Hyrum, was a critical natural extension of the annual harvest season.



Hyrum was a small-built man with a laid-back, gentle nature. He had a handlebar mustache and enjoyed tickling his grandchildren with it when he kissed them. Hyrum loved his grandchildren—and they adored their grandpa.

{57} Above: Hyrum and Elizabeth Taylor Crump at home in Robin

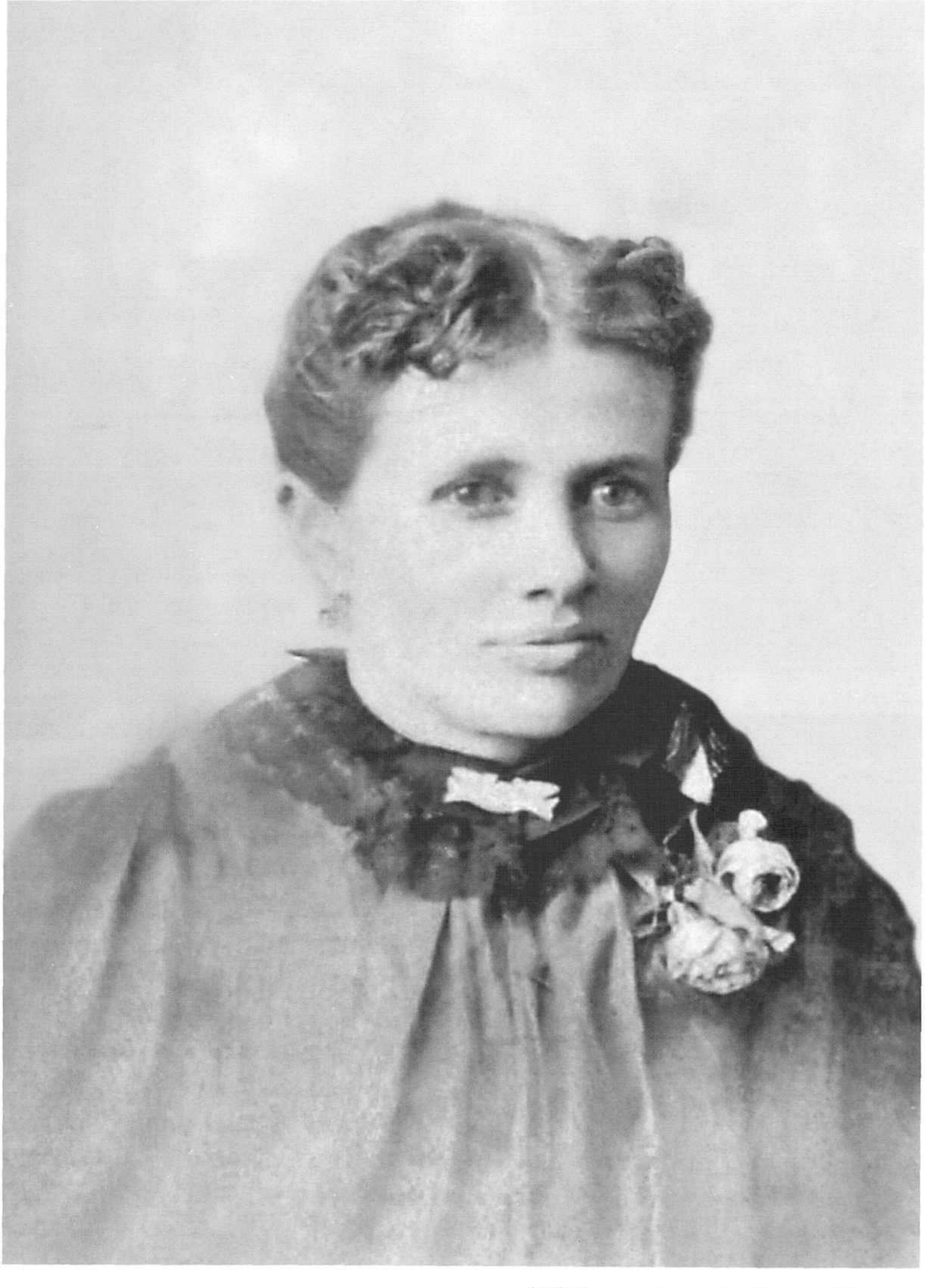


{58} Above (Top): Hyrum and Elizabeth relaxing in Robin

{59} Hyrum and Elizabeth Taylor Crump fiftieth wedding anniversary

In March 1946, Hyrum and Elizabeth moved to McCammon, Idaho. They purchased a modest home on Main Street that had been the local telephone operator's home and place of business. The couple celebrated their fiftieth wedding anniversary with family and friends at their home in the fall of 1946.

Hyrum Crump passed away at his home in McCammon on July 4, 1955. He was eighty years old. Hyrum and Elizabeth are buried in the cemetery in Arimo, Idaho.



{60} Emma Amanda Crump Mowers

EMMA AMANDA CRUMP

1876 ~ 1944

Daughter of Henry Crump and Emma Adams Crump

EMMA AMANDA (MANDY) CRUMP, born March 14, 1876, in Meadow, Utah, was just three years old when she moved with her family to Idaho. Mandy was the fourth of Henry and Emma Adams Crump's fourteen children.

In her youth, Mandy learned the value of hard work and self-sufficiency. The skills she acquired on the homestead served her well when she left home to marry and begin her own family. Mandy, a beautiful bride, married Isaac Henry Mowers on December 20, 1897, in Robin, Idaho.[1] A baby daughter they named Emma Elizabeth was born to them on November 7, 1898; sadly, she died two days later.

Henry and Mandy moved to Pocatello, Idaho, where Henry was employed by the Union Pacific railroad. He contracted typhoid fever and was very ill with this infectious intestinal disease. Just as he began to recover, he was informed that someone had charged bills in his name, and his wages would be garnisheed to pay the people owed the money. At that time, when a person's wages were garnisheed, he was no longer allowed to work for the Union Pacific. Henry desperately did not want to lose his job, so in an attempt to preserve his employment, he went to the railroad office to plead his case. He got wet in a rainstorm on his trip to the office and, in his weakened condition, caught pneumonia. Mandy took him to Salt Lake City, Utah, trying to provide him better medical care. Nevertheless, his health continued to deteriorate, and on November 10, 1899, Henry passed away in Salt Lake City at age nineteen. Just five weeks short of their second wedding anniversary, Mandy was left a young widow expecting a baby.

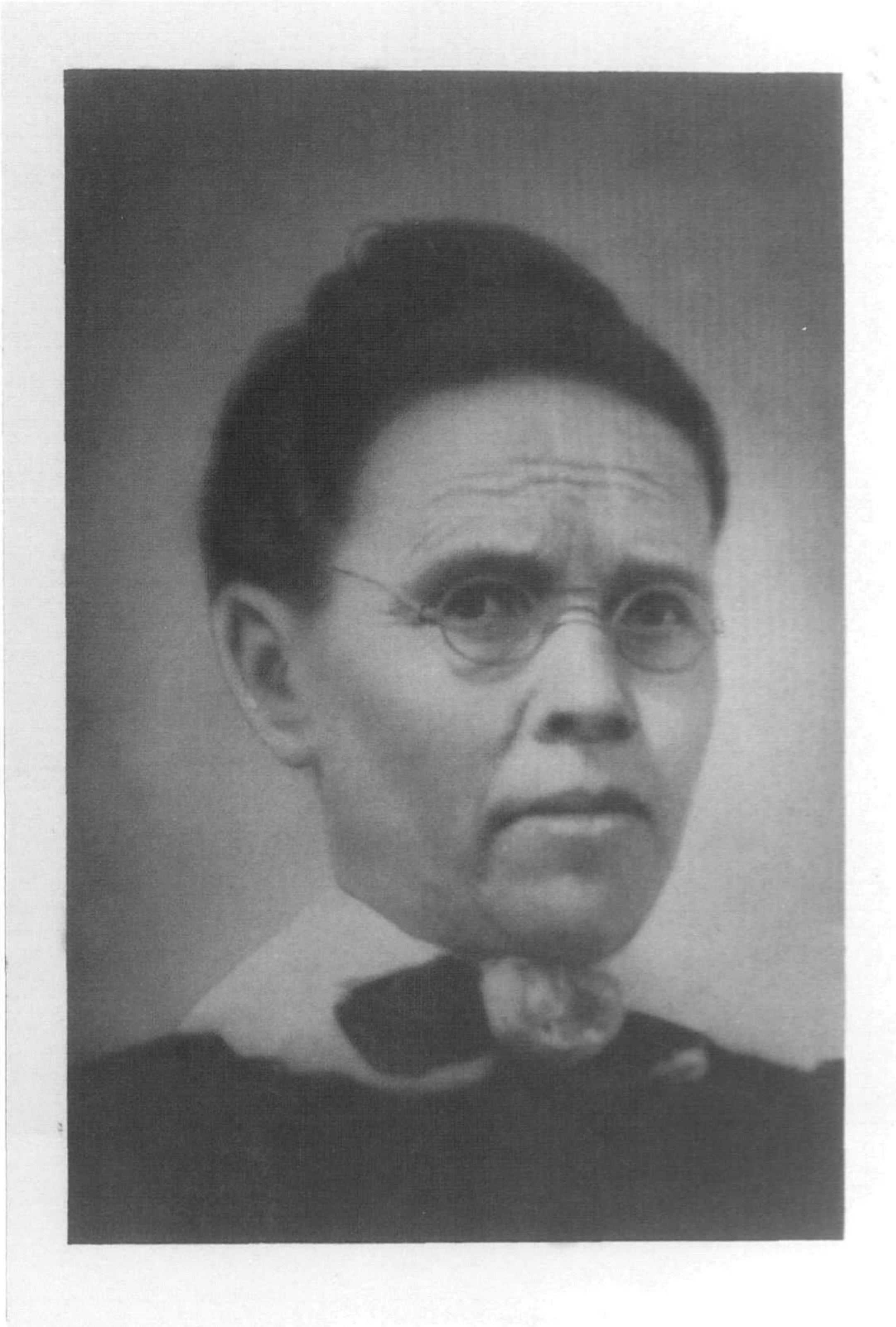
Mandy moved back to Robin and lived at the Crump homestead with her family. On March 7, 1900, Mandy went to the LDS temple in Logan, Utah, to receive her endowment and be sealed by proxy to her husband Henry. Three and a half months later on June 28, 1900, she gave birth to Henry's son whom she named Isaac Henry Mowers in honor of his father.[2]

To support herself and her child, Mandy took in washing and ironing. This required carrying bucket upon bucket of water from the creek—which was quite a distance away. She gathered sagebrush and willows to build a fire to heat the wash water. She made laundry soap from rendered animal fat and lye extracted from wood ashes. The clothes were vigorously rubbed against a hand-held washboard, rinsed in clean water, and then hung to dry. The ironing was done without electricity.

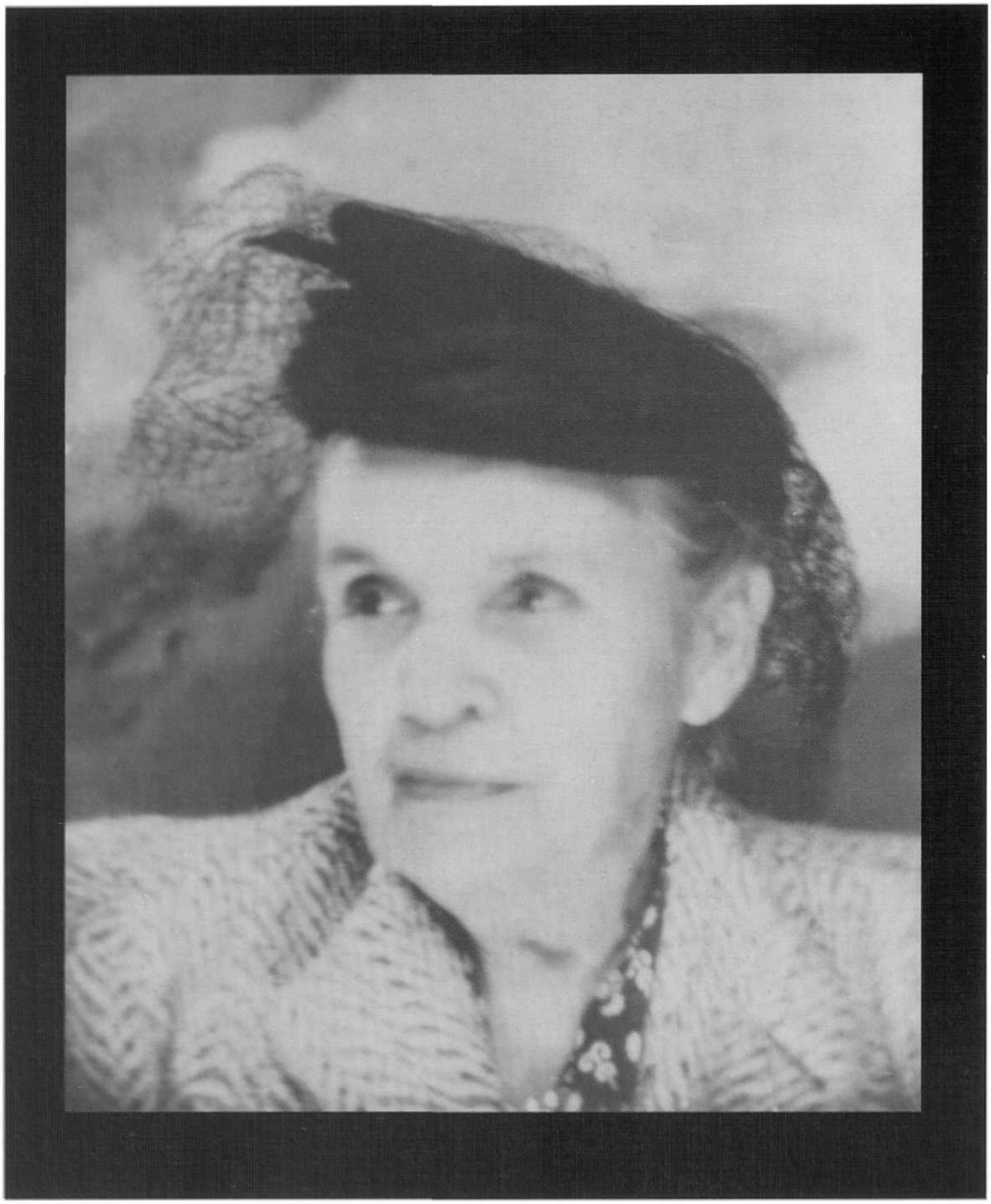
Eventually, Mandy was able to improve her employment situation when she was hired as a cleaning woman at the Harkness Hotel in McCammon, Idaho. It was in McCammon that Mandy made the acquaintance of Owen Carl Hawkins. They were married September 5, 1905, in Pocatello.[3] To this marriage were born seven children: Ethel Amanda (1905), Thelma May (1907), an unnamed stillborn girl (1909), John Carl (1911), an unnamed stillborn boy (1913), Joseph Kenneth (1915), and Richard Ivan Crump (1917).[4]

Mandy and Carl lived in Pocatello for the first few years of their marriage. From there they moved to a farm a little northwest of McCammon. In 1908, they homesteaded in the Hawkins Basin area southwest of Robin, and on January 5, 1915, they received their land patent.[5] Hawkins Basin was even more remote than Robin and was mostly inaccessible during the winter when snow covered the rough roads. A sleigh pulled by a team of horses provided transportation when travel was necessary. This isolation likely prevented Mandy from visiting her family in Robin and the surrounding area as often as she would have liked. It was a hard life in a hard country, but Mandy was a hard-working woman who persevered. When money was short and winters were long, this petite little homesteader—just under five feet tall—kept going.

Mandy gardened, preserved food, sold eggs and cream and butter, raised chickens, and was always concerned during the harvest season that her cellar would be stocked with enough food to see her family through the winter and spring. This was often a difficult task when times were tight and the harvest was lean.



{61} Emma Amanda Crump Hawkins



{62} **Emma Amanda Crump Wolverton**

Carl passed away January 20, 1920, of heart and kidney disease.[6] Mandy, at age forty-three, was widowed for the second time. She was left with six children—the youngest boys only two and four years old. With the help of her twenty-year-old son Henry Mowers, her two teen-aged daughters Ethel and Thelma, and nine-year-old Carl, she somehow managed to eke out a living on her homestead.

In the fall of 1920, Mandy became very ill, and her parents traveled by buggy from Robin to Hawkins Basin to help her. Henry administered a priesthood blessing upon her, and Emma stayed overnight to give assistance.[7] Mandy recovered from her illness and was grateful for the love and concern her parents extended.

Mandy married Thomas Eli Wolverton on November 10, 1924, in Pocatello.[8] This marriage proved to be quite unhappy. They did not divorce,[9] but Thomas left Mandy in Hawkins Basin and went to McCammon to live with his daughter from a previous marriage.

Mandy's grandchildren have fond memories of her: ducks on the pond at her homestead, the savory meals she prepared on holidays, her homemade bread spread with butter and jam, and the sweet remembrances she sent—valentines in February and a gift on their birthdays. Grandma and grandchildren shared a very reciprocal affection.

For many years, Mandy did not enjoy the fortune of good health. Her strenuous workload was made more exhausting by the chronic ache of her swollen legs. In November 1943, she became bedridden, and her children cared for her in their homes until March 1944. She then entered the hospital in Pocatello where she stayed until her death on August 25, 1944. She died of congestive heart failure at age sixty-eight.[10] Mandy endured the pain and poverty in her life and left a legacy of hard work and steady persistence. She was buried in the Robin Cemetery.

SARAH ELENA CRUMP

1878 ~ 1900

Daughter of Henry Crump and Emma Adams Crump

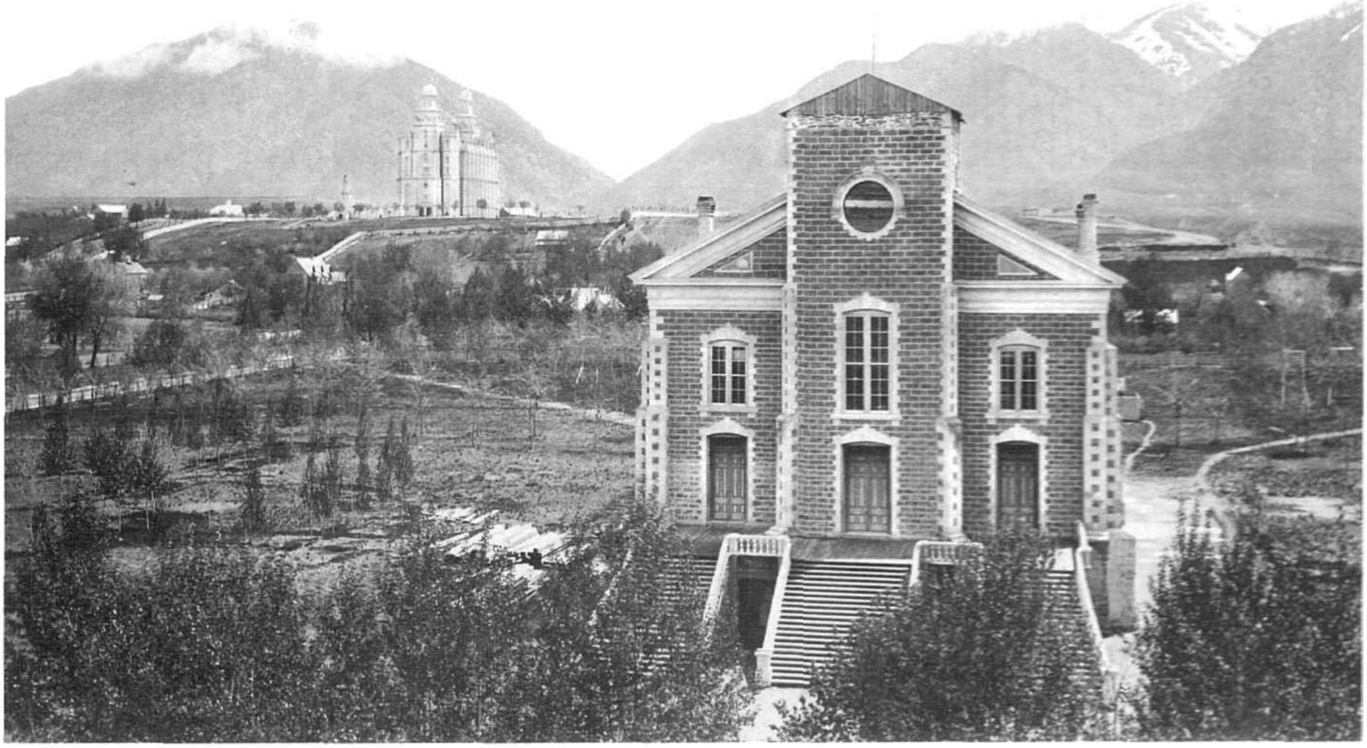
SARAH ELENA[1] CRUMP was called "Lena" by her family. She was born July 19, 1878, in Meadow, Utah, the fifth child of Henry and Emma Adams Crump. Lena was less than a year old when she moved with her family from Utah to Robin, Idaho, in May 1879.

Lena was a beautiful girl with lovely blue eyes. She pioneered on the Crump homestead with her parents and thirteen siblings. It was there she learned to share in the work of a large family: the meals and laundry, the cleaning and caring for young children and babies, the many other chores that seemed never to end.

In early October 1900, Lena traveled to Utah for the purpose of receiving her own endowment at the LDS temple in Logan.[2] This must have been a happy experience for twenty-two-year-old Lena, but joy turned to sorrow when Lena became extremely ill. Twenty-five miles west of the intended destination, Lena died of a ruptured appendix at four o'clock on the afternoon of October 6, 1900, in Garland, Utah.[3] Her grief-stricken family buried their precious Lena in the cemetery in Robin.

{63} Above: Sarah Elena Crump, 1878-1900

{64} Below: Logan Temple sits on a hill in the background



Four weeks later her father Henry, firm in his devotion and belief, stood before the LDS congregation in Robin and testified to the truthfulness of the gospel of Jesus Christ.[4] Henry's heart ached for his daughter Lena, but he carried on, true to his faith. This was the legacy he was building—another real measure of this man

One year later, Lena's oldest sister Eliza traveled to the Logan LDS temple. On October 3, 1901, Eliza received the temple endowment by proxy for Lena.[5] The family believed Lena was smiling that day, in appreciation of the loving kindness of dear Eliza.

MARY ROSELTHA CRUMP

1880 ~ 1910

Daughter of Henry Crump and Emma Adams Crump

MARY ROSELTHA (ROSE) CRUMP was Henry and Emma Adams Crump's sixth child and the first to be born in Idaho. The Crumps and their first five children moved from Meadow, Utah, to Robin, Idaho, in 1879, and Rose was born there on September 27, 1880.

Rose was a beautiful woman and was dearly loved by her family. They extended their support and assistance when she suffered hardship. Rose only lived to be twenty-nine years old, and her life was not easy.

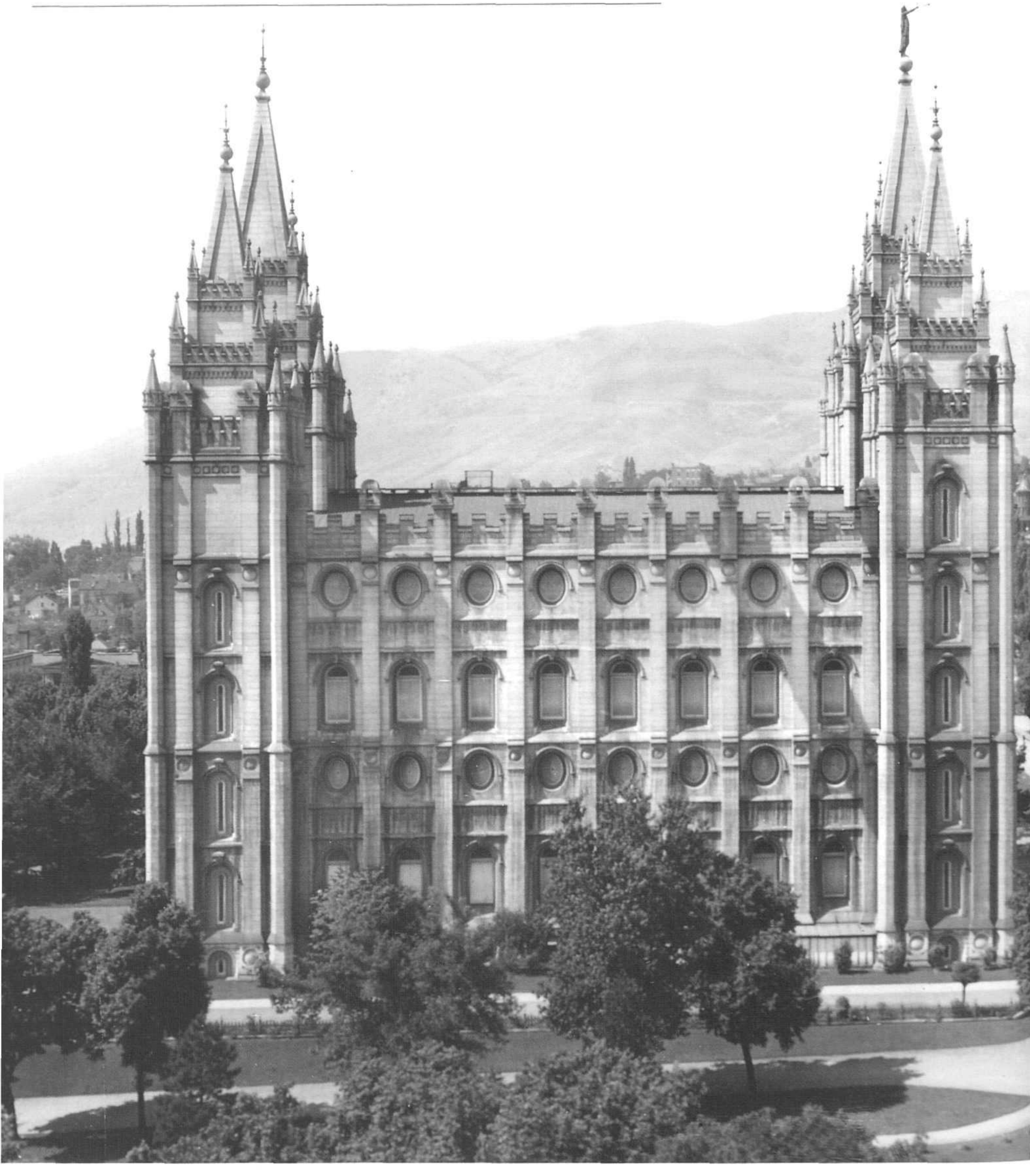
On February 18, 1907, Rose married Edwin Alonzo Tillotson in Pocatello, Idaho.[1] Edwin had been married previously, but his wife died in childbirth. When he married Rose, he brought with him his four children: Edwin Warren (1893), Caroline Sarah (1896), Alvin Alma (1901), and Walter Ray (1903).[2] Rose also had two children previous to her marriage to Edwin: her daughter Zina (1904) and her son Lewis (1906).[3]

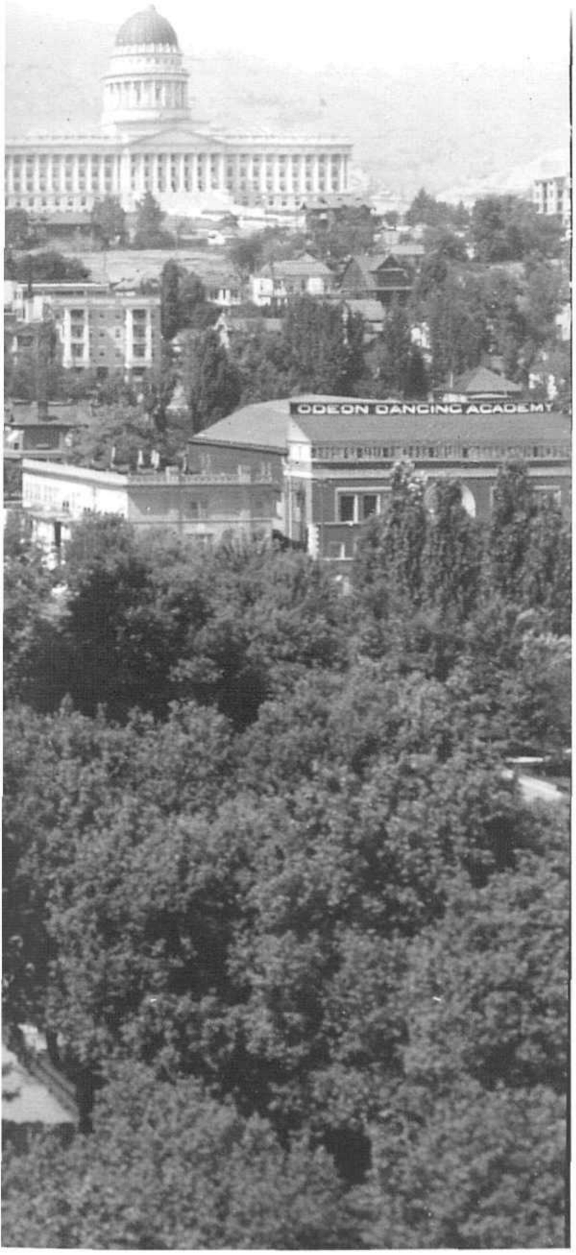
Zina lived at the homestead with the Crump family until 1908, when her Aunt Elizabeth (Rose's younger sister) married David Taylor. The Taylors loved and adored Zina; indeed, David bought clothing for Zina during his courtship with Elizabeth. At their wedding, four-year-old Zina clung to Elizabeth's pretty blue dress throughout the ceremony. After the wedding, David and Elizabeth took Zina into their home and reared her as their own.[4]

When Lewis was about three weeks old, he was welcomed into the home of his Uncle Hyrum (Rose's older brother) and his Aunt Elizabeth. They adopted Lewis and reared him with their other five children. Lewis contracted an illness when less than a year old and almost died.[5] He was left with fragile health after that, but he was a good worker. When he was a young man he worked on several combine crews during harvest and was known as one of the valley's best at sewing sacks. He'd ride on combines to bag the grain from the spout and sew the top of the burlap bag with twine using a long sack needle—hard, demanding work that he did with speed and skill.[6] After years of suffering

Chapter 5

{65} Mary Roseltha Crump, approximately 1899





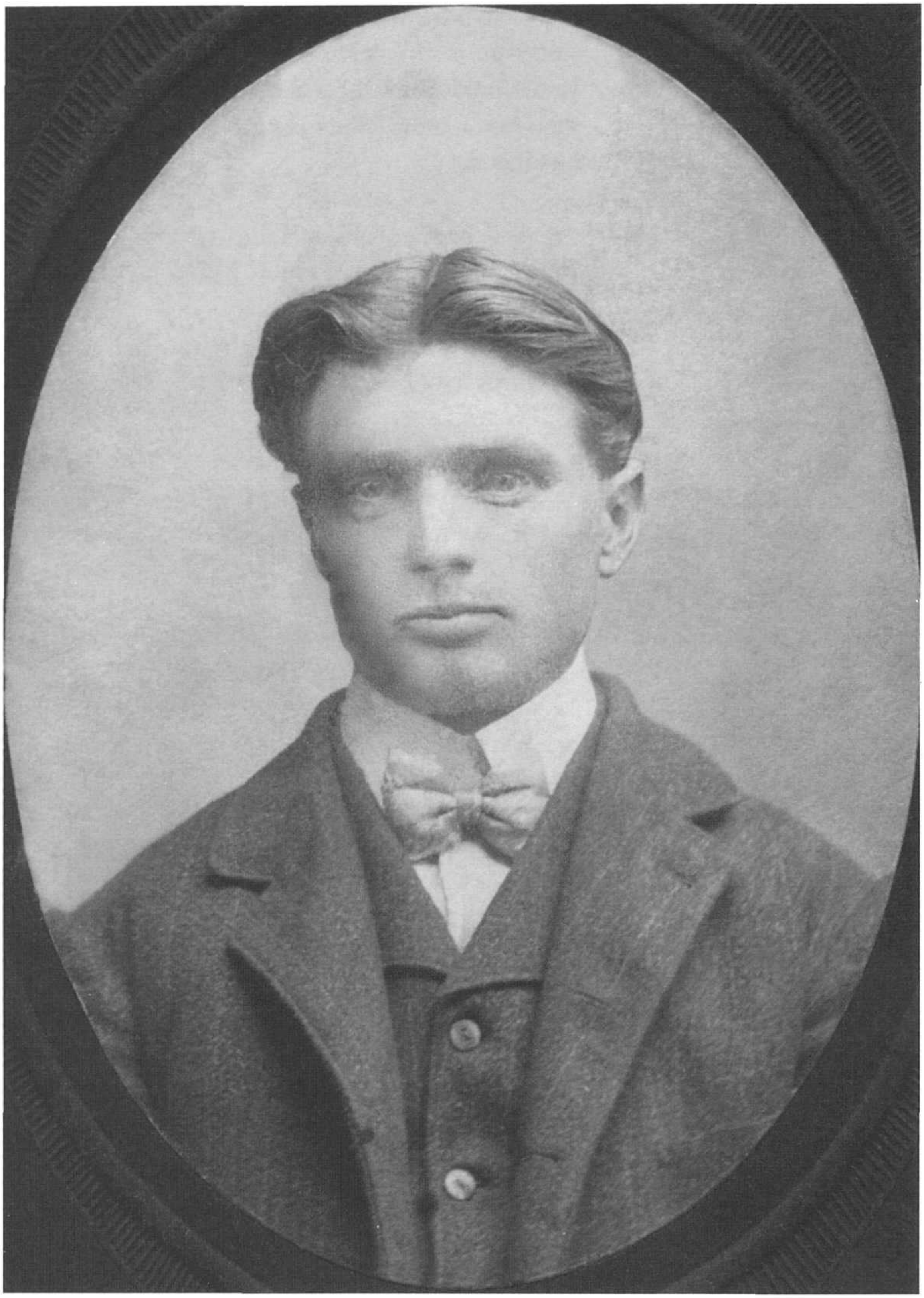
with valvular heart disease, he died of a stroke at age thirty-nine.[7] With his genuine warmth and kindness, Lewis held a special place in the hearts of people who knew him. He was much loved by the entire Crump family.

Edwin and Rose Tillotson lived in Virginia, Idaho, and had three children together: Harry LaRoy (1907), Zella Margaret (1908), and Emma Roseltha (1910).[8] Following Emma's birth, Rose developed a debilitating illness and never recovered. She passed away April 4, 1910, six weeks after Emma was born.[9] She is buried in the Cambridge Cemetery, located just northeast of Downey, Idaho.

After Rose's death, her son Harry continued to live with his father and then later lived with his older half sister Caroline (Carrie) and her husband Nels Pehrson.[10] Zella was adopted by Rasmus and Nancy Christensen and lived in Virginia. Emma lived at the family homestead in Robin with her grandparents Henry and Emma Crump, her Aunt Eliza, and Uncle Willard.

On June 12, 1918, Rose's oldest sister Eliza went to the LDS temple in Salt Lake City and, by proxy, received the temple endowment for Rose.[11] Eliza, always kind and compassionate, was honored to serve her sister this way.

{66} Left: Salt Lake Temple 1917



{67} George Franklin Crump

GEORGE FRANKLIN CRUMP

1882 ~ 1959

Son of Henry Crump and Emma Adams Crump

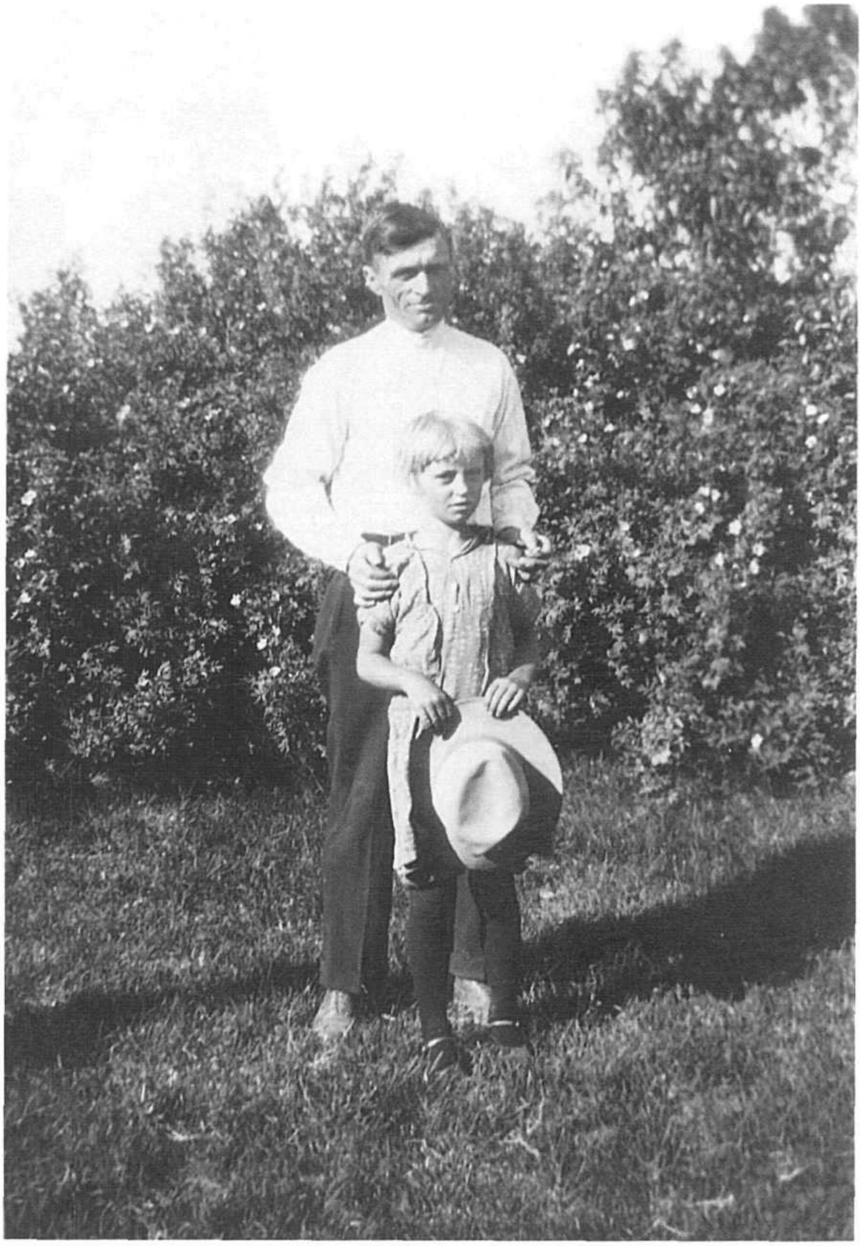
GEORGE FRANKLIN CRUMP was the seventh child of Henry and Emma Adams Crump. He was born August 3, 1882, in Robin, Idaho.

In April 1906, twenty-three-year-old Franklin homesteaded in Robin.[1] At that time, the U.S. government allowed a homesteader seven years to prove up his land. Franklin fulfilled the land improvement and residency requirements, and received his land patent on March 2, 1912.[2] He sold his homestead and moved to Twin Falls, Idaho, by 1916.

Franklin married Dora Augusta Loper July 17, 1912, in Ogden, Utah;[3] there were no children born in this marriage. They divorced May 13, 1918.[4]

In Twin Falls, Franklin met and married Viola Maud Gardner Buchanan. Their wedding was on September 15, 1921.[5] Maud was the widow of Luther Buchanan, a victim of the tragic 1918 flu epidemic. Franklin became the stepfather of Maud's four living children: Von (1908), Viola (1909), Leland (1912), and Gene (1916). Maud and Franklin had two children: Etta Violet (1922) and George Franklin (1929), who died of pneumonia when he was five weeks old.[6] Franklin loved all of the children equally and sincerely enjoyed family life.

In the early years of his marriage, he played an accordion when his family and friends gathered at his home to sing and dance together. And Franklin's grandchildren affectionately remembered their grandpa as a man who loved life, people, and music. Franklin taught song lyrics and dance steps to his grandchildren. At Franklin's home, "You were welcome as the sunshine."



His grandchildren also recalled their grandpa's "beautiful blue eyes [that] twinkled and danced and laughed when he smiled," and reminisced about his large bountiful garden and the numerous dogs, cats, and barnyard animals on his farm. Another cherished memory was of their Grandpa Franklin's dedication to kneeling with his family in prayer morning and night—and every meal beginning with a blessing.

Franklin farmed in an area southwest of Twin Falls from 1921 until he retired in 1944 at age sixty-two. On April 15, 1953, Franklin went to the LDS temple in Idaho Falls, Idaho, to receive his endowment. Six years later, Franklin passed away in Twin Falls on April 9, 1959. He died of pneumonia at age seventy-six. Franklin and Maud are buried in the Sunset Cemetery in Twin Falls.

{68} Above: George Franklin Crump with daughter Etta

{69} Above: George Franklin and Maud Crump

JOSEPH WILLARD CRUMP

1884 ~ 1940

Son of Henry and Emma Adams Crump

JOSEPH WILLARD CRUMP was the eighth child and fourth son born to Henry and Emma Adams Crump. He was born in Robin, Idaho, on May 11, 1884.

Willard lived at the homestead his entire life. He helped with the fieldwork and enjoyed working with horses. Willard owned a particularly nice horse-drawn buggy and a classy team of two horses he meticulously groomed and cared for.

After his parents died in the 1920s, Willard continued to live at the old Crump homestead with his eldest sister, Eliza, who had never married. She passed away in 1938. He spent some time with his other siblings, but they each had families and busy lives. Romance came to Willard's life, but marriage never did. He was jilted by the woman he had hoped to marry. Her framed picture hung on his bedroom wall for years after the relationship ended, and Willard was quite bitter about the rejection.

Life was difficult for Willard in that he struggled with episodes of depression. To his credit, he tried to temporarily distance himself from family members—especially the children—when he felt those dark times come upon him.

Willard had a sincere inner desire to do good and be kind. He was loving toward his many nieces and nephews and always had hugs for them. Buddy Taylor, a nephew who as a young boy spent considerable time on the homestead, acknowledged Willard's

{70} Above: Milo Crump (left) and Willard Crump (right) on the way to a dance

melancholy but without hesitation said, "Uncle Willard was a good man—good as gold!" Willard always spoke well of his mother Emma and his father Henry. He was loved by his family, and he loved them in return.

In his mid-fifties, Willard was plagued with excruciating pain caused by double hernias. The pain was so debilitating that his family would often lean two table leaves (side by side) against the edge of a bed or chair and then help Willard to lie on them, head down, feet elevated, just trying to ease the pain, even briefly. These hernias were eventually surgically repaired, but Willard nearly died from complications. He was hospitalized in Pocatello, Idaho, for thirty days. His condition improved, and he returned to his home in Robin to recuperate. Everyone noticed a marked difference in Willard after the surgery: He had mellowed and his manner was much more pleasant.

One fall day—September 20, 1940—Willard felt he had recovered from his surgery well enough to go out to do some fieldwork. On land close to the homestead garden, he began harrowing (breaking up the plowed ground, refining and smoothing the soil in preparation for planting). He stood on board flooring attached to the harrows, pulled along by his team of four horses. A sudden thunderstorm came up from the direction of the Garden Creek Gap; lightning struck Willard and killed him instantly. The bolt also hit one of the horses, Star (owned by Willard's youngest brother Merion), and knocked it to the ground. Star moaned all night long, but recovered with Merion's care. Still, for the rest of Star's life, whenever a thunderstorm came up, he'd get so nervous that Merion or his sons would unhook this special horse from the team, unharness him, and turn him loose to recuperate.

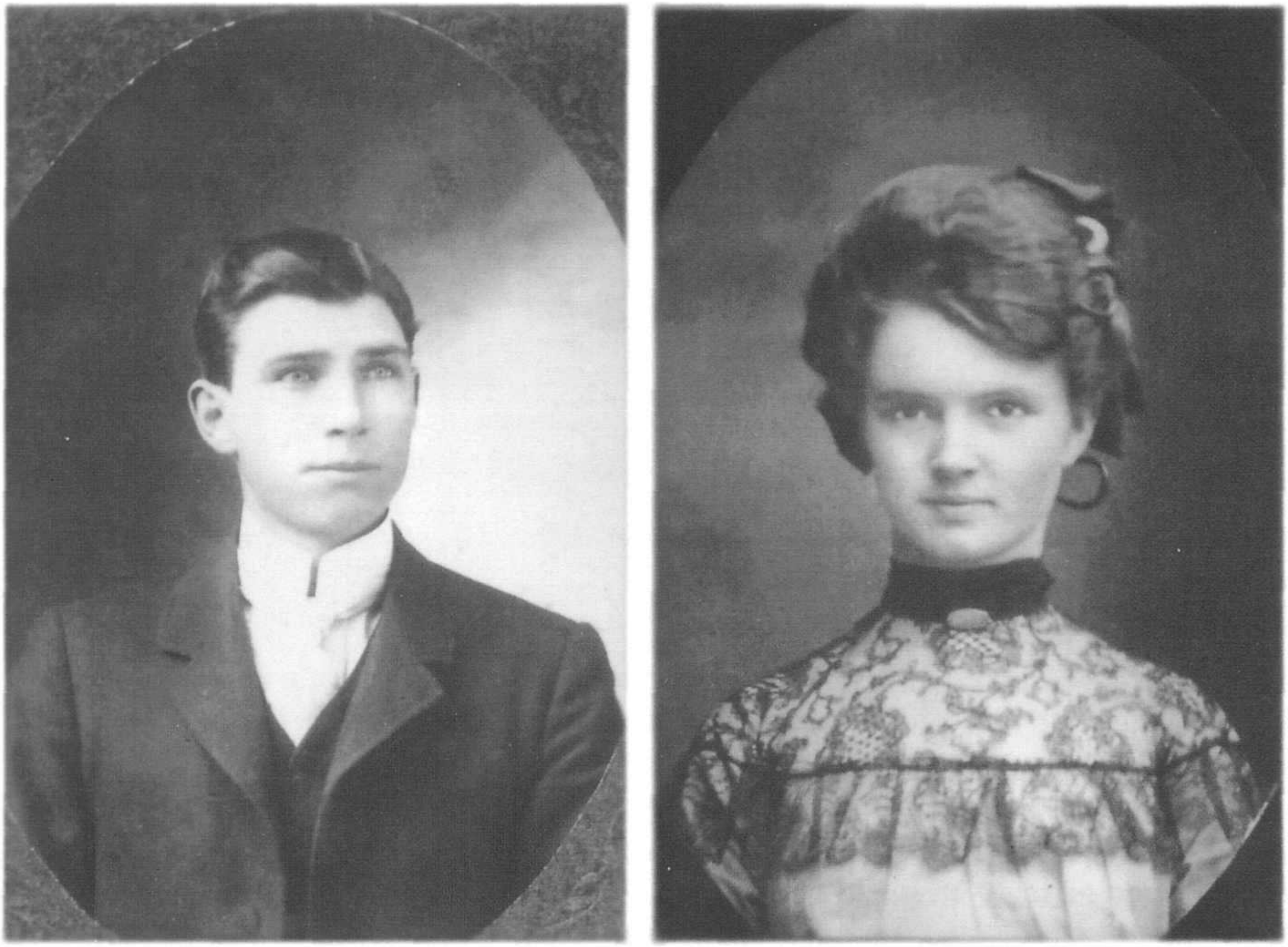
Willard's sudden death, at age fifty-six, was yet another trial for the large Crump family to endure together. A casket was ordered, a coach to carry the coffin to the cemetery was arranged, and a new suit for Willard's burial was purchased.[1] A gracious and poignant funeral service was attended by family and caring people in the community.[2] Joseph Willard Crump was buried September 23, 1940, in the Robin Cemetery. Willard was at rest—and at peace.

{71} Above: Willard Crump, Dewey Lowe, Arthur Lowe, Milo Crump

CORNELIA ELIZABETH CRUMP

1885 ~ 1968

Daughter of Henry and Emma Adams Crump



{72} David and Elizabeth Crump Taylor

CORNELIA ELIZABETH CRUMP was as pretty as her name. She was born on December 10, 1885, in Robin, Idaho, the ninth child of Henry and Emma Adams Crump.

Elizabeth, called "Aunt Lizzie" by her nieces and nephews, was a calm, reserved woman who never said anything bad about anybody. Though she was the tallest of the Crump sisters, Elizabeth was nonetheless petite—and she had beautiful eyes. Elizabeth married David Robinson Taylor of Kaysville, Utah, on January 9, 1908.[1] The wedding and reception took place in Robin that winter afternoon.[2]

The Taylors were blessed with children: Lester (1908), who lived only one day,[3] Ellathine (1910), Myrtle Blanche (1913), an unnamed stillborn daughter (1921),[4] Lanelle (1924), and Buddy (1928).[5] David and Elizabeth enjoyed a happy marriage. Their children do not remember ever hearing cross words between David and Elizabeth, and the children were never spanked.

Elizabeth's niece Zina came to live with David and Elizabeth when they married in 1908. Zina was four years old and dearly loved by the Taylors. Elizabeth's older sister Mary Roseltha (Rose) Crump was Zina's mother but was unable to care for Zina at that time. Rose passed away two years later, in 1910.[6]

The Taylor family lived in Virginia, Idaho, and later in Arimo, Idaho. David was handy with tools and was employed by the railroad for twenty years, the last several as a track inspector/section foreman. The day after Christmas 1937, David passed away at his home in Arimo. He died of cancer at age fifty-three.[7] David's death was heartbreaking to Elizabeth and her children, two of whom were still living at home. Lanelle was thirteen and Buddy was only nine.

Buddy had a very real fear of losing his mother after the death of his father. Shortly after David died, Elizabeth and Buddy traveled by train to Denver, Colorado, to visit Zina. Elizabeth became ill while in Denver and was diagnosed with a tumor. Buddy believed that his worst fear was about to be realized—that he would lose his remaining parent. He went to bed at Zina's home and cried and cried. Later that night, Elizabeth was prompted to go to Buddy to console and comfort him. For all his life, he remembered her words to him: "Son, don't worry, I'm going to be okay. Your mother is going to be okay." They were the "best words" he ever heard her speak. Buddy believed his mother had more faith in prayer than anyone he had ever known. Elizabeth lived another thirty years.

After David's death, Elizabeth received a $1000 life insurance beneficiary payment and a $14 monthly pension from the railroad. In 1938 she and her two dependent children moved to a two-room house in Robin. Elizabeth rented one of the two rooms to a schoolteacher for $5 a month. The family's monthly income was $19.

{73} **Milo Crump's house on left, Elizabeth Crump Taylor's house on right**

Elizabeth and her children experienced many hardships in Robin. Often they didn't know where the next meal would come from, but somehow Elizabeth always managed to have food prepared and the table set with her beautiful dishes. Her home, though humble, was always immaculate and cozy.

Elizabeth loved her parents dearly. She believed there was no better man in the world than Henry Crump. Her parents had both passed away before Elizabeth was widowed, but she and her children enjoyed spending time in Robin with her brothers, especially Henry, Willard, and Milo. Elizabeth was quiet and refined, but she enjoyed laughing. She reveled in the comedic antics of Milo, and he brought much laughter to her life.

After Elizabeth's sister Eliza died in 1938, help was always needed at the old Crump homestead. Elizabeth was a willing and devoted helper. She would cook meals and do housework. Sometimes it would be late at night before everything was cleaned up after the evening meal, and then Elizabeth and Buddy would walk the half mile home—often in the bitter cold. Occasionally, they would stay the night at the homestead.

Elizabeth made the decision in 1963 to lock up her home and its furnishings to go live with Robin residents Carrie and David Armstrong. They were sister and brother, and Carrie was an invalid. Although Elizabeth was about seventy-seven years old at that time, she was able to help the Armstrongs. She lived with them until 1965, when she moved to Twin Falls, Idaho. Buddy and his sisters had had a new home constructed for their mother in 1963, but it took them two years to persuade Elizabeth to leave Robin. Upon moving, Elizabeth found she very much enjoyed her new residence and close proximity to family.

{74} Elizabeth Crump Taylor

On November 14, 1968, Cornelia Elizabeth Crump Taylor passed away in Twin Falls. She died from leukemia about a month before her eighty-third birthday. Elizabeth is buried in the Twin Falls Cemetery.

{75} Myrtle Mae Crump Chatterton

MYRTLE MAE CRUMP

1887 ~ 1952

Daughter of Henry Crump and Emma Adams Crump

MYRTLE MAE CRUMP, sweet little daughter of Henry and Emma Adams Crump, was born June 14, 1887, in Robin, Idaho. She was the tenth child in the family. Myrtle was soft-spoken, kind, and loving—and always helpful to others.[1] The smallest of the Crump sisters, she always dressed in a classy manner.[2]

Wilford Lorenzo Chatterton took Myrtle to be his beloved wife on August 16, 1906. They were married in Robin that summer day; Myrtle was nineteen years old.[3] Wilford and Myrtle treated each other with kindness, and their marriage was a contented one. The Chattertons lived in Arimo, Idaho, for many years. Myrtle enjoyed living close to her family in Robin and visited them frequently.[4]

Weekly dances were a source of pleasure for Wilford and Myrtle for many years, and they both enjoyed their large family.[5] They were the parents of ten children: an unnamed baby boy who died at birth (about 1907),[6] Wilford Verl (1909), Lodema Myrtle (1912), Kathryn Jenny (1914), Elizabeth Lorene (1915), Delbert Arnold (1917), Margaret Etta (1918), Norma (1920), Arthur Crump (1921), who died at six months old, and Willis Dale (1924).[7]

The Chatterton family moved to Pocatello, Idaho, in 1924.[8] Wilford worked for a gas company, and Myrtle was a busy stay-at-home mother who kept their nice home clean and inviting. She did whatever necessary to take good care of her family. Myrtle hauled water from the Portneuf River to wash the laundry, and she raised a beautiful vegetable garden where she especially enjoyed growing eggplant.[9] Myrtle was an excellent cook, and her steamed pudding was an often requested favorite.[10]

Myrtle was loved and admired by her sixteen grandchildren. She had the gift of attentively listening to and talking with children of all ages, on their level. Granddaughter Shirley remembered, as a five-year-old, going to the barn with her grandma to milk the cow. Shirley held the cow's tail, but of course the tail was much stronger than she was, and it kept hitting her grandma in the face. Grandma Myrtle just kept saying "Hold it tighter, dear," and never got upset or angry.[11]

Myrtle dearly loved each of her brothers and sisters. She was particularly close to her sister Bessie who was six years younger. They both lived in Pocatello and enjoyed spending time together whenever they could. Bessie and her husband, Charles Capell, occasionally entertained guests at their home, and Myrtle often helped Bessie cook and clean for those events.[12]

Wilford died July 23, 1937.[13] He and Myrtle had been married an enjoyable thirty-one years. Many years later, while visiting her children in Modesto, California, Myrtle became ill and was diagnosed with cancer. Though confined to a hospital bed, Myrtle was unwilling to relinquish her work ethic. She used that time to hem diapers for her granddaughter Barbara's yet unborn baby.[14] Myrtle passed away in Modesto on November 10, 1952, at age sixty-five. She and Wilford are buried in the Robin cemetery.

{76} Elizabeth Crump Taylor (left), Myrtle Crump Chatterton (center), Bessie Crump Capell (right)

MILO NEPHI CRUMP

1889 ~ 1959

Son of Henry Crump and Emma Adams Crump

MILO NEPHI CRUMP, born on February 27, 1889, in Robin, Idaho, was the eleventh child welcomed to the family of Henry and Emma Adams Crump. In all likelihood, Milo was named after Milo Andrus, a prominent LDS patriarch who had long been acquainted with the James Brooks family.[1] Patriarch Andrus was in Robin on Church business and had ordained Henry Crump to the office of High Priest in the Melchizedek priesthood just the day before baby Milo was born.[2] Later that year on August 21, 1889, Milo Andrus was the Melchizedek Priesthood holder who gave Milo Nephi Crump his name and priesthood blessing.[3]

Milo has been described by those who knew him best as good-natured, fun, cheerful, optimistic, honest, and tender-hearted. He had many friends and was endowed with the musical talent to play the harmonica and accordion by ear. He could hear a tune once and immediately be able to replicate it.

Wherever his home happened to be, it was a place of welcome and entertainment: card playing, singing, pitching horseshoes, dancing, joking, and visiting—especially with the nineteen- to twenty-five-year-old age group. They enjoyed having Milo cook delicious meals for them and then, theatrically, balance three or four plates on one arm to serve his guests.

Milo would travel from Robin to Franklin, Idaho, and attend dances and social gatherings at the home of William Galloway Lowe—a distance of approximately sixty miles. William held dances in an open-air, hardwood floor dance pavilion he built to entertain the surrounding community. Milo became sweet on William's lovely daughter Arberella. On June 30, 1914, Milo married Arberella (Arba) Lowe in Pocatello, Idaho,[4] and soon moved to Burley, Idaho. They purchased a small home, and Milo worked on a farm. Two daughters were born to them in Idaho: Dorothy (1915) and Roma (1916).[5] The expense of the house was too much for their modest income, and they were unable to keep it. The family moved to California where their third daughter, Arba Ardella, was born in 1918.[6] On October 24, 1920, Milo's beloved wife Arba died of diphtheria in

Chapter 5

{77} Milo Nephi Crump

{78} Below: Arberella Lowe Crump

Long Beach. She was only twenty-seven years old.

Milo, a thirty-one-year-old widower with three small daughters under the age of six, went through an extremely difficult and sorrowful time in his life. He continued to live in California until March 1921 when his oldest sister, Eliza, sent him money to buy train tickets so he could return to the homestead in Robin with his little girls. Milo packed up their belongings, and the foursome traveled to Idaho.

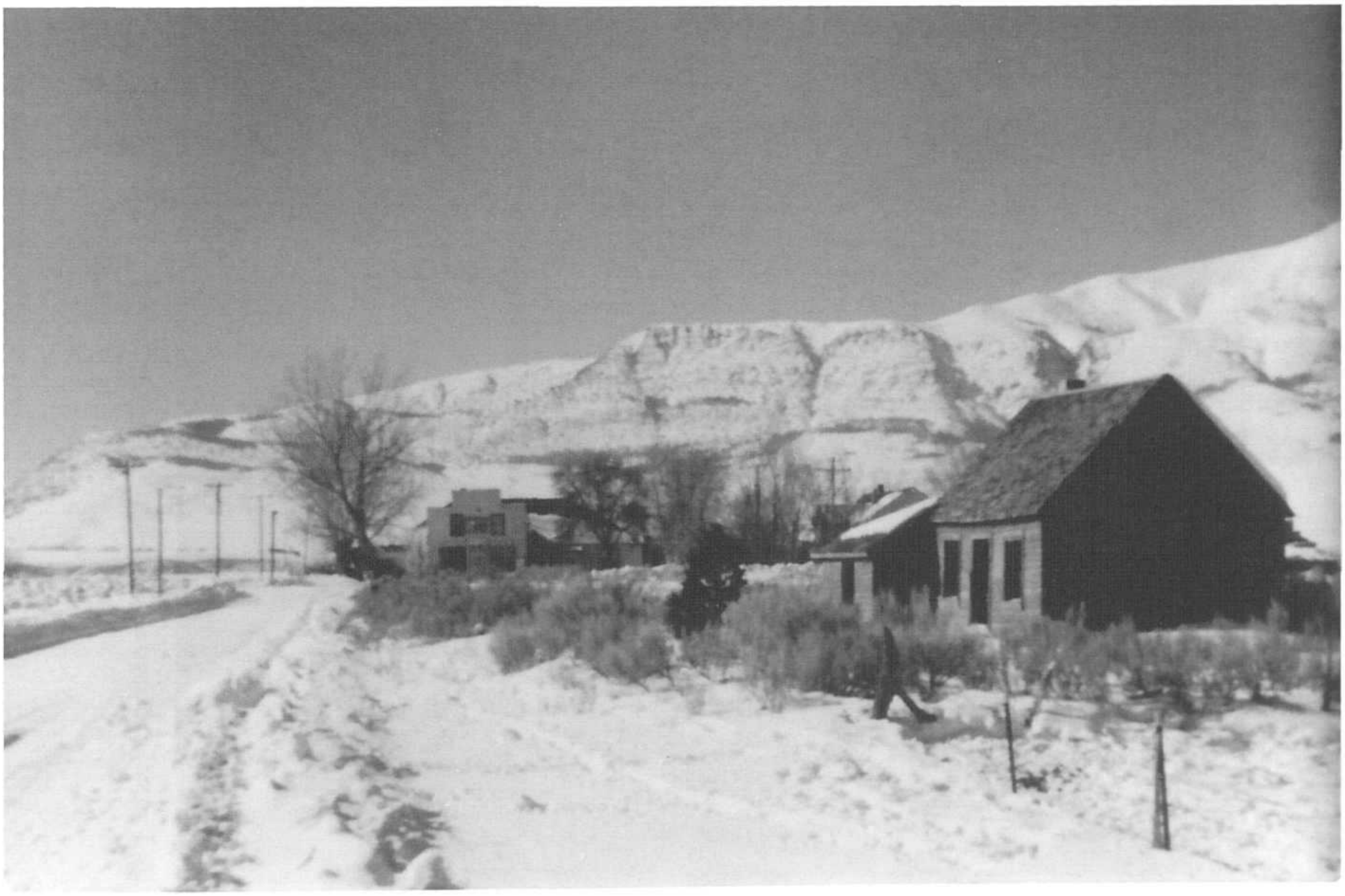
Dorothy, Roma, and Ardella now lived at the homestead with their Grandpa Henry and Grandma Emma Crump. Aunt Eliza (Aunt Lizy), Uncle Willard, and eleven-year-old cousin Emma (their deceased Aunt Rose's daughter) also lived in the two-story house. Eliza, who had never married, lovingly cared for Milo's girls and made them feel welcome. She had an especially tender bond with Ardella. It was as though they were mother and daughter, even until Eliza's death in 1938.[7]

Milo married Ethel Rosina Hopkins in Rupert, Idaho, on August 5, 1922.[8] They rented a house in Twin Falls, Idaho, and Milo was employed as a chef at a café. He demonstrated a talent for cooking and enjoyed the work, but received a letter from Charles Capell, his sister Bessie's husband, asking Milo to move to Robin and lease the Capells' farm. Milo was optimistic about the prospect of farming and making a living there. Also, residing in Robin would make it possible for Milo to spend more time with his three daughters who were still living with their grandparents. By 1924 Milo and Ethel moved to Robin, where they lived in a small house owned by Charles and Bessie. The dwelling was almost void of insulation, and most of the heat from the wood stove went up and out the chimney. They struggled to survive and scarcely made enough income to provide a meager existence. Milo worked on the Capells' leased farm and also helped out on the Crump homestead to support his children who were living there.

Roma lived with her father and her kind stepmother once they moved to Robin. Dorothy and Ardella continued to live on the Crump homestead with Uncle Willard and Aunt Lizy even after their grandparents passed away. Two sons were born to Milo and Ethel: Glenn Hopkins (1924) and Dean Reber (1929).[9]

Milo had an abiding affinity for horses, and they received his devoted care. He was gentle but firm—he "worked them hard" but "never abused them." On occasion, when Milo deemed a horse to be lazy or ornery, he would good-naturedly call the animal "Crow Bait."

Blaze was a sorrel that Milo teamed with a gelding named Mage. When Blaze died, Milo purchased another horse to pair with Mage. Coincidentally, the new horse, a bay mare, had also been named Mage by her previous owner. Mage and Mage became Milo's favorite team. In the winter he would braid their tails and strap bells around their waists. The bells could be heard for a mile on many a cold winter evening. And for



{79} Above: Milo Crump's home in Robin

many years it was Milo's bells that Santa Claus chose to borrow when he made his annual Christmastime visits to the children of Robin, gathered and waiting at the church.

A perfectionist in his work, Milo went to great lengths to do an excellent job of whatever he attempted. He had an exemplary work ethic and took great care of his possessions. He treated his harnesses with leather oil; sharpened his axes, pocketknives, shovels, saws, and plowshares with precision; and always greased his tools and equipment in the fall so rust wouldn't ruin them in the winter.

Milo worked at many jobs besides farming during his lifetime, including a brief time as a sheepherder. His most grueling employment was for the railroad when he did grade work with two teams of horses. Milo's crew maintained the tracks from McCammon, Idaho, east to Dingle, Idaho, and west to Minidoka, Idaho.

In 1945, Milo and Ethel moved to Pocatello where Milo was employed by the railroad. It was a good job that paid decent wages. They built a home south of Pocatello and kept horses, a couple of cows, a few calves, and some chickens on their acreage. Milo changed jobs and went to work for Eddy's Bakery in Pocatello. He was a dependable employee and everyone liked him. Due to ill health, Milo retired from the bakery in March 1959.[10]

Even during the illness that took his life, Milo was cheerful and optimistic. On September 10, 1959, he died of cancer at his home in Pocatello. He was seventy years old—and had touched many lives with his music, his wit, and his optimism. Milo and Ethel are buried in the Restlawn Cemetery in Pocatello.

{80} Ethel Hopkins Crump and Milo Crump

MERION JAMES CRUMP

1891 ~ 1973

Son of Henry Crump and Emma Adams Crump

MERION JAMES CRUMP was born April 16, 1891, in the log cabin on his family's homestead in Robin, Idaho. Merion was the twelfth child of Henry and Emma Adams Crump.

In July 1912, Merion applied for a 153-acre homestead in Pauline, Idaho, located in Arbon Valley west of Robin.[1] On the west border of his homestead was the Fort Hall Indian Reservation; on the east border was the homestead of Etta (Merion's youngest sister) and her husband Bert Wheatley.

With $25 borrowed from his brother Franklin, Merion and his sweetheart Ora Matilda Loper traveled to Salt Lake City, Utah, and were married in the LDS temple on August 21, 1912.

For a time the newlyweds lived with Merion's parents in Robin, but later moved to Arimo, Idaho, where they were employed at the Max Cohn cattle ranch. Merion worked with a haying crew and helped with the cattle. He worked seven days a week for $30 a month. Ora cooked three meals a day, seven days a week, for the ranch employees, earning $15 a month. In 1913 Merion and Ora moved into a 14- by 18-foot, one-room log house they built on their homestead in Arbon Valley.[2] They began in earnest to prove up their property in that rustic seclusion.

Merion was known for hard work, grit, and determination. He threw every ounce of his energy into proving up his homestead within the five-year period the federal government allowed. One of the mandated requirements of homesteading was to enclose the property. Not only did this cost Merion hours and hours of manual labor, but he also had to mortgage his team of horses to pay for $16 worth of barbed wire to complete the fencing. His land patent was granted for the homestead in Pauline on June 25, 1917.[3]

During the winters of about 1915 through 1918, Merion ran short of funds necessary to provide for his family. He decided to sell the wheat he had harvested, but it had to be hauled to the grain elevators at Michaud and Schiller—train stops where wheat was loaded onto railroad boxcars. The elevators were just two miles apart and located between Pocatello and American Falls, Idaho. Merion made many of these trips, for himself as well as for his neighbors. He filled his buckboard wagon with sacks of wheat and then drove his team of horses as they pulled the heavy load through the wintry countryside. He left Pauline early in the morning, delivered the wheat, collected the payment, and then, depending on the weather, either bedded down with his horses near Starlight Creek or stayed the night in the elevator operator's office. The next day he returned to his homestead. Hard work, in hard times, in hard country—doing whatever work was required to survive.

Ora and Merion had six children: Mary LaReda (1913), Kenneth Merion (1916), Helen Bernice (1920), Arvella Lois (1922), Boyd Warren (1926), and Clifford Lyle (1929).[4]

{81} **Merion and Ora Crump on Arbon Valley homestead with children LaReda and Kenneth**

{82} Bernice Crump (left), and Arvella Crump (right), who passed away two months before her third birthday

Only four of the children lived to adulthood. Kenneth died from inflammatory kidney disease in April 1922,[5] only six days after his sister Arvella was born. He was five and a half years old. Cradled in her mother's arms, Arvella died from diphtheria in February 1925, two months before her third birthday.[6]

The deaths of these two young children had a significant impact on both Ora and Merion—and brought about Ora's insistence that her family move from the isolation of Arbon Valley. She wanted to have closer access to medical care when needed. The sheer loneliness of living on the remote homestead, so detached from human contact, also influenced her decision. Merion was in agreement, and in December 1925, the Crumps moved to Robin. They purchased a two-story frame house from Pete Larson. Built in 1912, the house was located next door to the Robin general store. Sons Boyd and Clifford were born in this home.

Merion continued to farm his homestead land, pouring his heart and soul into the labor. During the Great Depression years of the 1930s, the struggles were intensified, but Merion and Ora continued to meet each challenge with determination. Eventually, Merion began to purchase other farm properties as they would be offered for sale.

About 1930, Merion had an accident while riding a runaway horse. The horse ran into a gatepost and threw Merion more than fifty feet, up against a cement foundation. His left arm was broken just above the wrist. The bone pierced through his skin, and he was rushed to Lava Hot Springs, Idaho, to receive emergency care from Dr. C. A. Rich, the valley's doctor. This injury left Merion with a weakened left hand for life. He could never milk a cow two-handed after the accident, but true to his nature he never complained, and he adapted by milking one-handed.

Because of shortages due to World War II, Merion couldn't purchase his first tractor until 1944; before then, he farmed exclusively with teams of draft horses. He loved horses and was very knowledgeable about them; he was respected not only for his way with his animals but also for the exceptional care he gave all of them. At one time he owned forty-two workhorses of excellent quality—he didn't keep a horse if it did not meet his high standards. Among his favorites through the years were the two he named "Babe" and "Bud."

Wartime also meant a shortage of farm laborers, but Merion's sons Boyd and Clifford were eager to work with their father, beginning at an early age. In the summers Merion's grandson Donald Giles came to live with him in Robin, and he joined in the hard work with his grandpa and uncles. They used teams of six or eight horses to pull the different machinery, including two-bottom or three-bottom plows. They used a team of twelve horses to pull their combine. Every day during the wintertime, Merion pulled a hayrack on a sleigh to take hay to his animals, making sure every one of them was well-fed. And, on occasion, he would attach bells to the harnesses when he drove his horses as they pulled the big sleigh over the snow-covered fields and roads of Robin. He took great pleasure in this activity, and the sight and sound of it was something to behold.

Merion continued to purchase additional land tracts; eventually, he ran fourteen hundred acres, some of it leased. As the acreage grew, so did the labor. If inclement weather kept him from fieldwork, Merion used the time to mend harnesses, fix fence, repair machinery, or a myriad of other tasks. It seemed that neither Merion nor his sons ever stopped working—except on the Sabbath day. Merion claimed he would get two days behind if he worked on Sunday. It was his day of rest.

In 1952, Merion purchased the old original Crump homestead in Robin.[7] He and Ora bought a home in McCammon, Idaho, and moved into it in 1954, but they continued to maintain their home in Robin.

Merion was active in the LDS church while he lived in Arbon Valley. He served for a time as Sunday School Superintendent.[8] He had a period of Church inactivity in Robin but was eventually drawn back to it. He served in his priesthood quorum in Robin and continued to attend church quite regularly when he moved to McCammon.

To know Merion was to love him. He was kind and gentle, an honest and patient man. It seemed that he never complained about anything, and he marveled at the changes in technology he had seen in his lifetime.

Merion was usually dressed in bib overalls with a pocket for his sharpened pocketknife, another pocket for his pliers, and another for the pink or white peppermints he carried to give to children. Merion adored little children and treasured each of his grandchildren. They could count on him to reach into his pocket and pull out a peppermint just for them.

Merion could often be heard whistling, just because he was happy. He played lively tunes on his harmonica, his eyes smiling. And he waltzed, impressing his dance partners with his grace and style on the dance floor. Hattie Armstrong Davis, longtime friend of Merion and Ora, remembered the night she waltzed with Merion and how much she enjoyed watching later as he waltzed with Ora—Merion was smiling, his tongue gently pressed to the corner of his mouth.[9] This was classic Merion. He was a man who dearly loved his family and friends, and they loved him in return. Even years after Merion's death, people would remember him for his kindness, this warm-hearted man with a ready smile—and a peppermint for the little children.

In 1962 Ora and Merion celebrated their fiftieth wedding anniversary. A well-attended party was held in their honor at the Robin LDS church.[10] They had been married nearly sixty-one years when Merion passed away on July 4, 1973, at their home in McCammon, Idaho. He died from heart failure at age eighty-two. Ora died on April 4, 1980. Merion and Ora are buried in the Robin Cemetery.

{83} Merion and Ora Crump on their fiftieth wedding anniversary

VIOLET BESSIE CRUMP

1893 ~ 1981

Daughter of Henry and Emma Adams Crump

VIOLET BESSIE CRUMP was born on June 20, 1893, in Robin, Idaho. Her parents were Henry and Emma Adams Crump; Bessie was their thirteenth child.

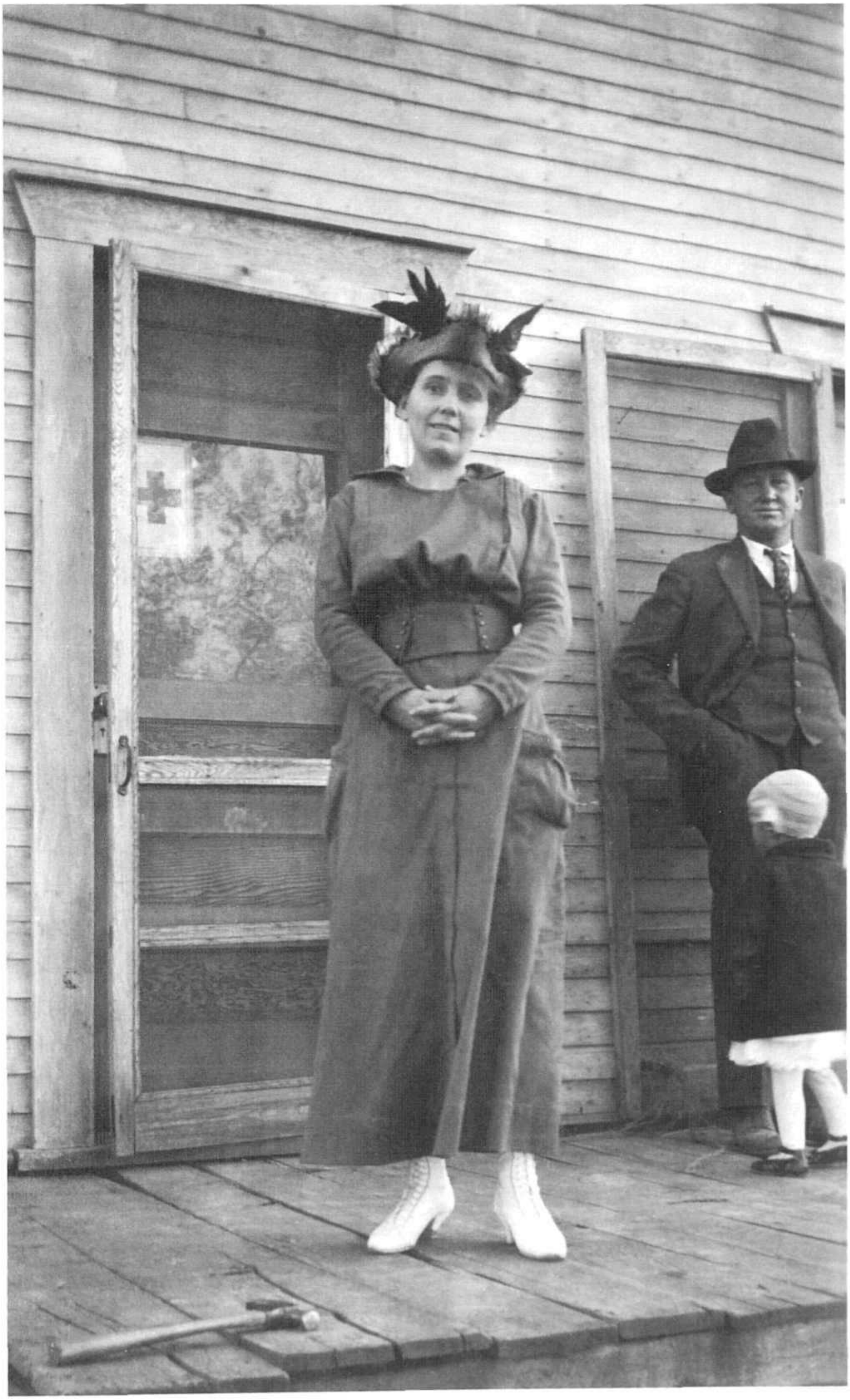
Days after Bessie was born, she was visited by the Capell family, who lived a half mile from the Crumps' cabin in Robin. Six-year-old Charles (Charlie) held the baby girl and kissed her on the cheek. Eighteen years later, Bessie and Charlie were married. As Bessie liked to tell the story of their first meeting: "He kissed me then, and he has been kissing me ever since."[1]

Charlie and Bessie traveled from Robin to Logan, Utah, for their LDS temple wedding, solemnized on December 20, 1911. The newlyweds returned to Robin to be honored at a wedding dance at the LDS church that evening. A six-piece orchestra was hired for $18, and the Capells enjoyed the well-attended event.[2] It was the beginning of a pleasant and happy marriage that lasted almost seventy years.

The Capells homesteaded in Robin in 1911, proving it up in 1916.[3] In addition to running his farm, Charlie operated the local blacksmith shop for two years. Charlie and Bessie became parents to three children: Genevieve Bessie (1913), Edna LaVerne (1916),[4] and an unnamed stillborn son (1928).[5]

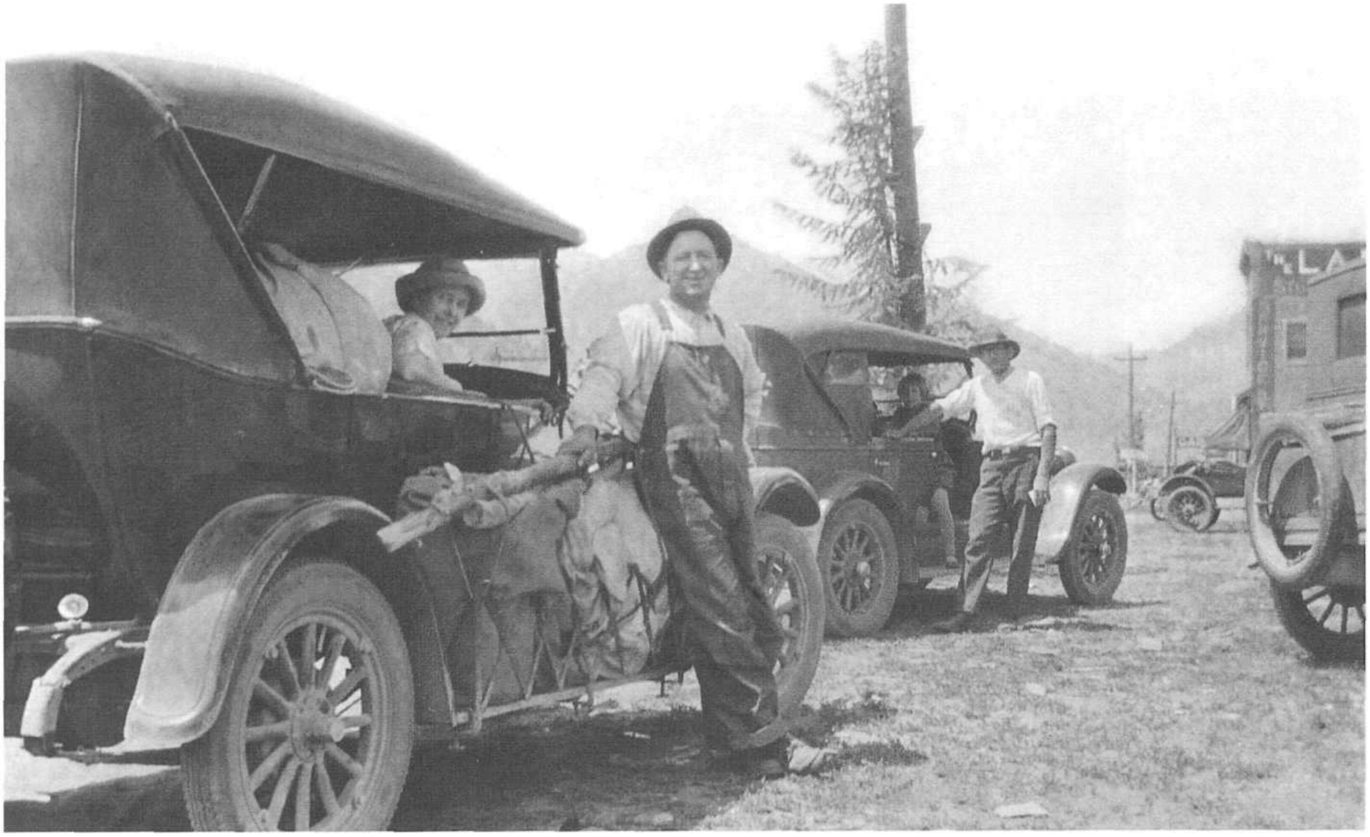
In the fall of 1923 the Capell family moved into a home on the outskirts of Pocatello, Idaho. Charlie was employed at furniture stores and rented out his farm to Milo Crump, Bessie's brother. Milo stayed on the Capells' farm until 1945, when he moved to Pocatello. About that time, farm prices fell and a drought reduced crop yield. Charlie and Bessie lost their farm, and it was a considerable financial setback for them.

In about 1937, the Capells' daughter Edna served an LDS mission in Texas. Charlie was earning $50 a month in wages at the time. When Charlie's employer at the furniture store learned that the Capells were financially supporting Edna's mission, he decided he was paying Charlie too much. He cut Charlie's wages to $35 a month. This



{84} Bessie Crump Capell, Charles Capell, and daughter Genevieve

{85} **Bessie Crump Capell and Charles Capell**



reduction forced Bessie and Charlie to park their automobile in the garage and walk, rather than drive, when they needed to go into town.

During World War II, Charlie was frequently laid off at work. To offset lost wages, Bessie found employment cooking for wealthy families at their homes in Pocatello—and she was a wonderful cook. She would prepare delicious meals for these families and their guests, and Charlie would help serve. The Capells were allowed to take the leftover food home, and this was an appreciable benefit to their family budget.

Just under five feet tall, Bessie was a small bundle of energy. She was always actively involved in the LDS church. She served in presidencies of the Church auxiliaries, directed dance competitions, went to girls' camp with young women ages twelve to eighteen, and was a Relief Society president for more than thirty years. Bessie was a gifted speaker and was often called upon to share her thoughts and experiences with others.

In 1939 Charlie began building a new home. Located on Grant Street in Pocatello, the home took two years to complete, and he and Bessie lived in it for forty years. Soon after they moved into their new home, their twenty-five-year-old daughter Edna passed away after an illness of several months.[6] Charlie and Bessie were devastated; the death was a sorrow that stayed with them always.

Doug Haight, Bessie's grandson, said his grandma was "just amazing." Doug and his brother David lived with Charlie and Bessie for a few years and spoke highly of their grandparents and the memories they made together. The Capells also invited Zina and Emma (the daughters of Bessie's deceased sister, Rose) to live with them during the school year while the young women attended Pocatello High School. The girls returned to live in Robin for the summer.

Bessie and Charlie enjoyed movies; playing games of Rook; raising apricots, peaches and raspberries; and doing landscape gardening in their yard. Most of all, they enjoyed people and the company of one another. In 1970, the Capells were honored as King and Queen of the Pioneer Day (24th of July) Parade in Pocatello.[7]

Bessie suffered a stroke in 1976. With the help of family, Charlie patiently cared for her at their home. As always, their love and devotion endured the setbacks and trials of life. Charlie died in July 1981, and four months later, Bessie passed away on November 1, 1981, in Pocatello. She was eighty-eight years old. Charles and Bessie are buried in the Mountain View Cemetery in Pocatello. The Capells were true to their faith, their family, and one another.

{86} Above: Bessie Crump Capell and Charles Capell at their fiftieth wedding anniversary

ETTA ALTA CRUMP

1895 ~ 1913

Daughter of Henry Crump and Emma Adams Crump

ETTA ALTA CRUMP, the last of fourteen children born to Henry and Emma Adams Crump, came into the world on May 15, 1895, in Robin, Idaho.

On November 20, 1912, seventeen-year-old Etta became the young bride of Robert (Bert) Wheatley in Pocatello, Idaho.[1] Eleven weeks later, the newlyweds traveled to Logan, Utah, to be sealed in the LDS temple on February 5, 1913.

Bert filed for an Arbon Valley homestead in Pauline, Idaho. The new couple's property bordered Etta's brother Merion's land, and the two homesteads eventually shared a well and a windmill.[2]

Bert's hometown was Clarkston, Utah. He and Etta were in Clarkston when she gave birth to their unnamed stillborn baby boy.[3] Etta had developed toxemia of pregnancy and died the same day she gave birth, November 8, 1913.[4] She was just eighteen years old, this beloved wife and daughter and sister. Mother and baby were buried in a single grave in the Robin Cemetery.

{87} **Above: Etta Alta Crump Wheatley**

Bert returned alone to his homestead and "proved it up" in 1917.[5] He remarried in 1918 and served as an LDS bishop in Pauline for a number of years.[6] Bert remained close to the Crump family all his life.

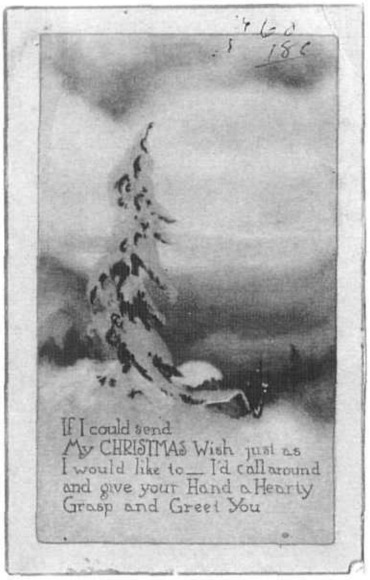
* * *

The family of Henry and Emma Adams Crump was a family full of love for each other. They cared deeply for one another, helped one another, and laughed and cried together. Bad times were made bearable because they pulled together. Good times were made even better because they shared.

{88} **Above: Etta Alta Crump (left), sister Bessie (center), and brother Merion (right)**

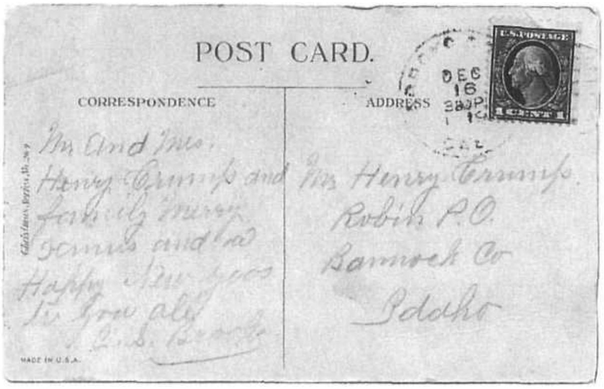
Epilogue

A Christmas postcard mailed by James Simpkin Brooks (1848-1940) to Henry Crump (1845-1923) in about 1918, is the last known evidence of the ongoing communication between James and Henry. Now their families are reunited.



If I could send
My CHRISTMAS Wish just as
I would like to— I'd call around
and give your Hand a Hearty
Grasp and Greet You

An original portrait of Rebecca Crump Brooks was passed down through the Crump family to Roma Crump Armstrong, insuring that the Crumps would not forget the Brookses. The signet ring made by Henry Crump, as well as the brooch with his painted portrait, was passed down through the Brooks family to Gladys Brooks Trejo. Two eighty-nine-year-old women, living 700 miles apart, held the artifacts that would help reconnect the families eighty-eight years after the Christmas postcard was mailed.



POST CARD.

CORRESPONDENCE

Mr And Mrs.
Henry Crump and
family Merry
Xmas and a
Happy New year
to you all
J. S. Brooks

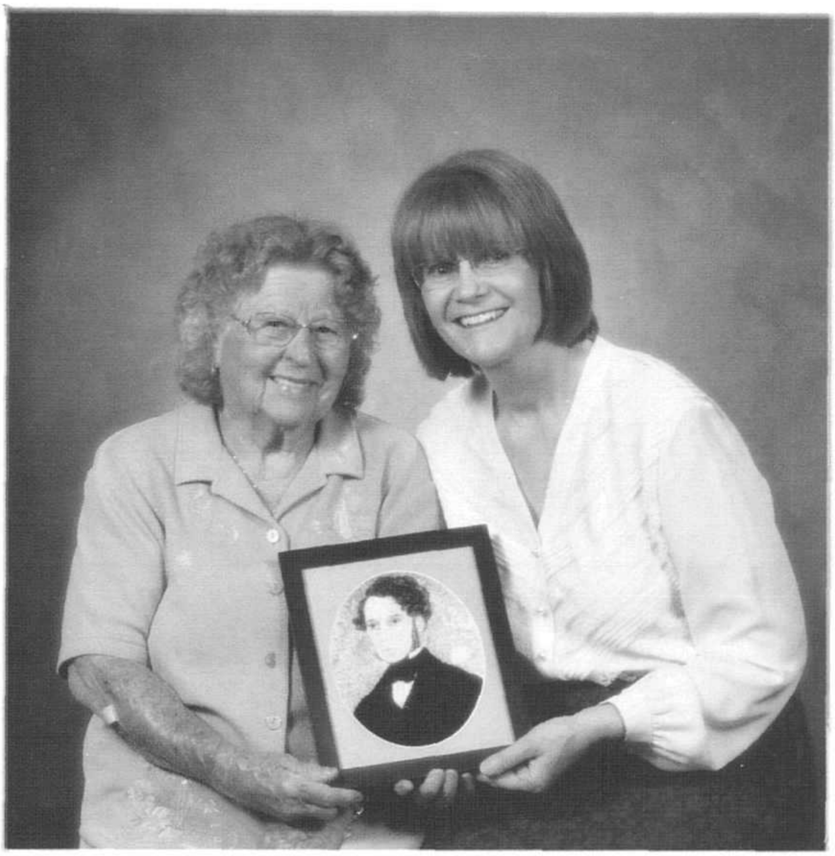
ADDRESS

Mr Henry Crump
Robin P.O.
Bannock Co
Idaho

MADE IN U.S.A.

The signet ring and brooch had been handed down to James Simpkin Brooks, who handed them down to his son Fred, who handed them down to his daughter Gladys in 1956. Gladys held these cherished items sacred and, fifty years later, on April 5, 2006, she had them

{89} Above: The Christmas postcard (front and back) mailed by James Simpkin Brooks



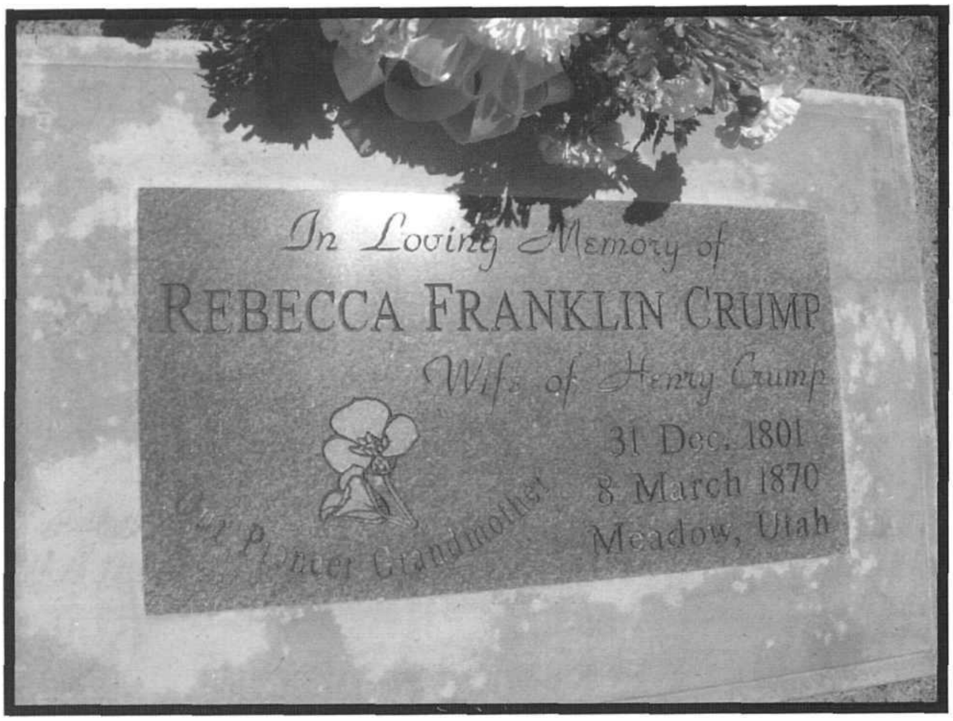
{90} Gladys Brooks Trejo (left) and Karla Crump Swim (right)

ready to show to the elder Henry Crump's great-great-granddaughter, Karla Crump Swim, when she met Gladys at her home. Karla took with her a copy of the portrait of Gladys's great-grandmother, Rebecca Crump Brooks. Gladys and Karla both resided in Folsom, California. They did not know each other until after Rebecca Franklin Crump's gravesite was located in Fillmore, Utah, and the family began to reclaim their forgotten ancestors.

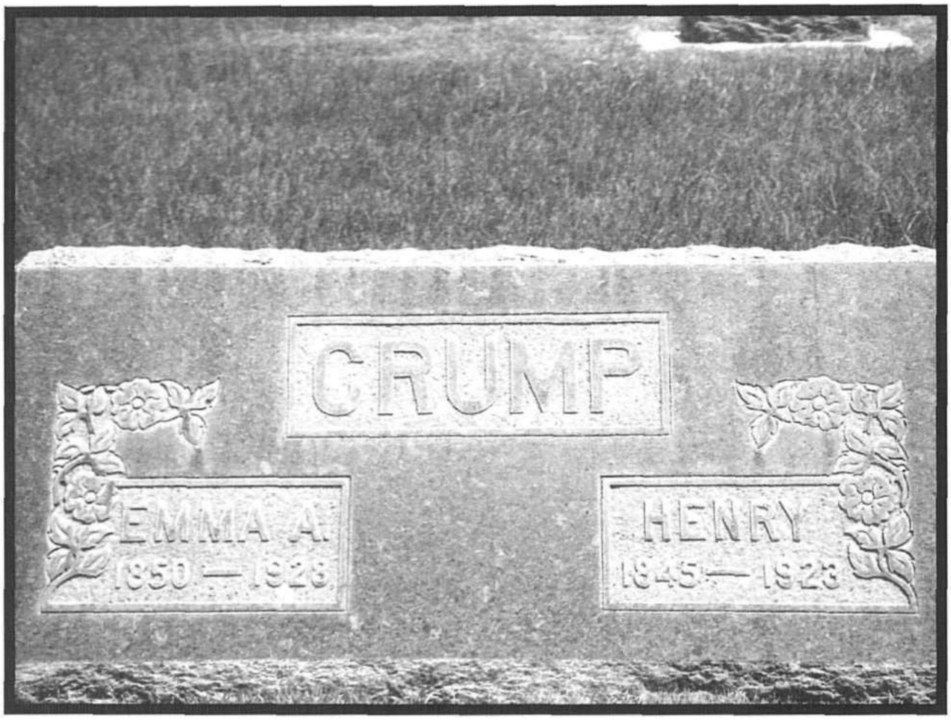
Now, the story of three generations of the Crump family has been preserved on the pages of this book, just as Grandma Rebecca Franklin Crump desired. Many stories have been told, and each is precious.

Grandma Rebecca had much to tell us and much to teach us about our family. She walks now, hand-in-hand, with Grandpa Henry, and they have been reunited with James and Rebecca Brooks and Henry and Emma Crump. Together they have taught us, and we have learned. They have reached out to their posterity. May we reach out to them and become a strong link in this kind and gentle family.

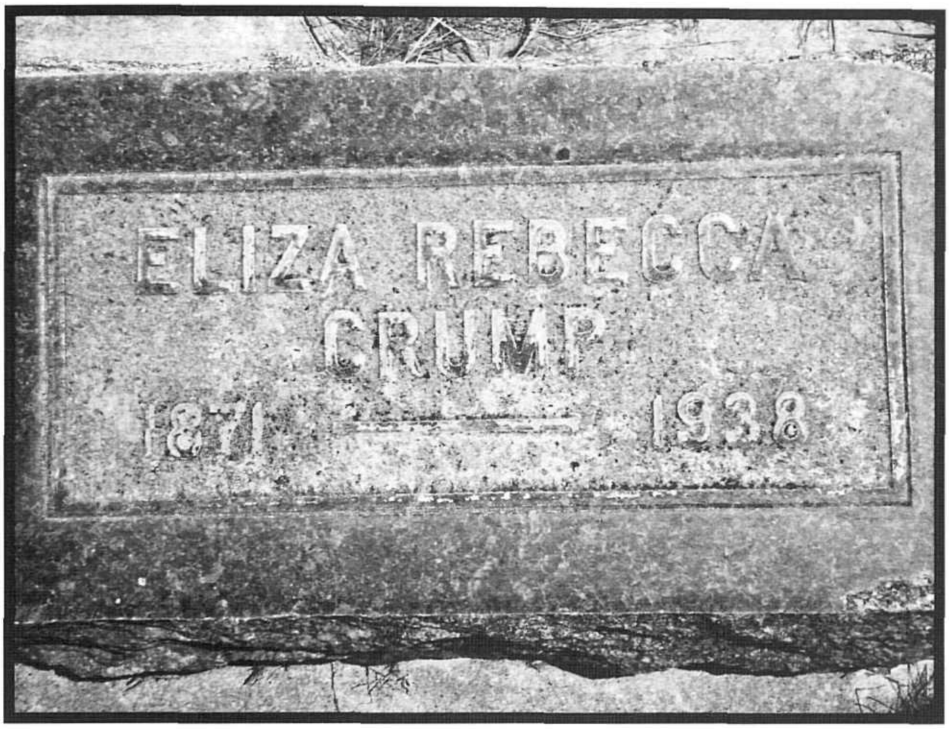
At Rest: Crump


In Loving Memory of
REBECCA FRANKLIN CRUMP
Wife of Henry Crump
31 Dec. 1801
8 March 1870
Meadow, Utah
Our Pioneer Grandmother

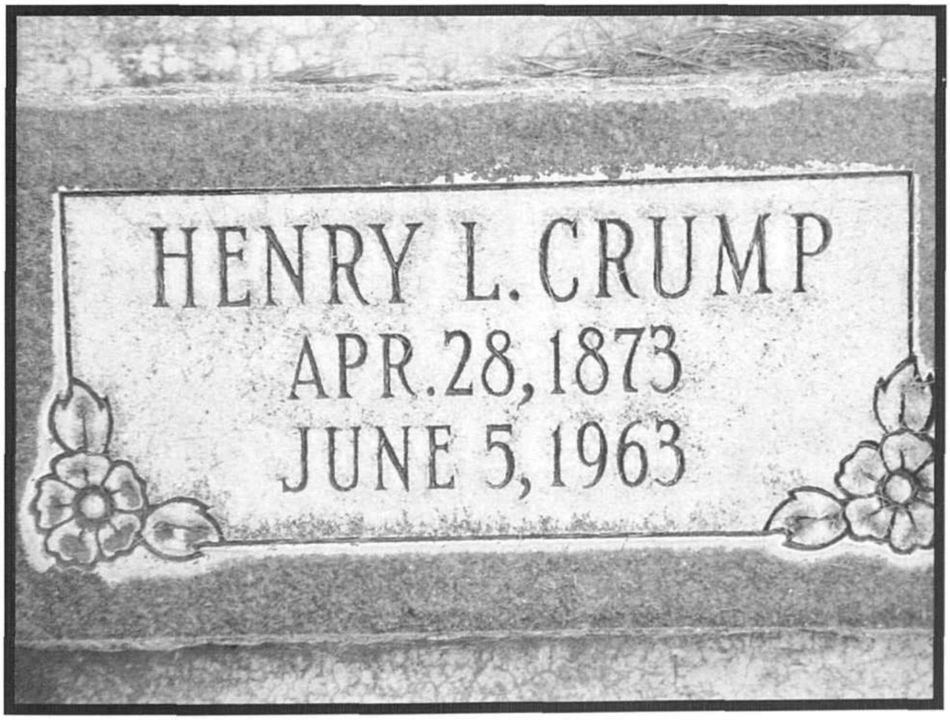
Rebecca Franklin Crump
Fillmore, Utah
Fillmore City Cemetery


CRUMP
EMMA A.
1850 — 1928
HENRY
1845 — 1923

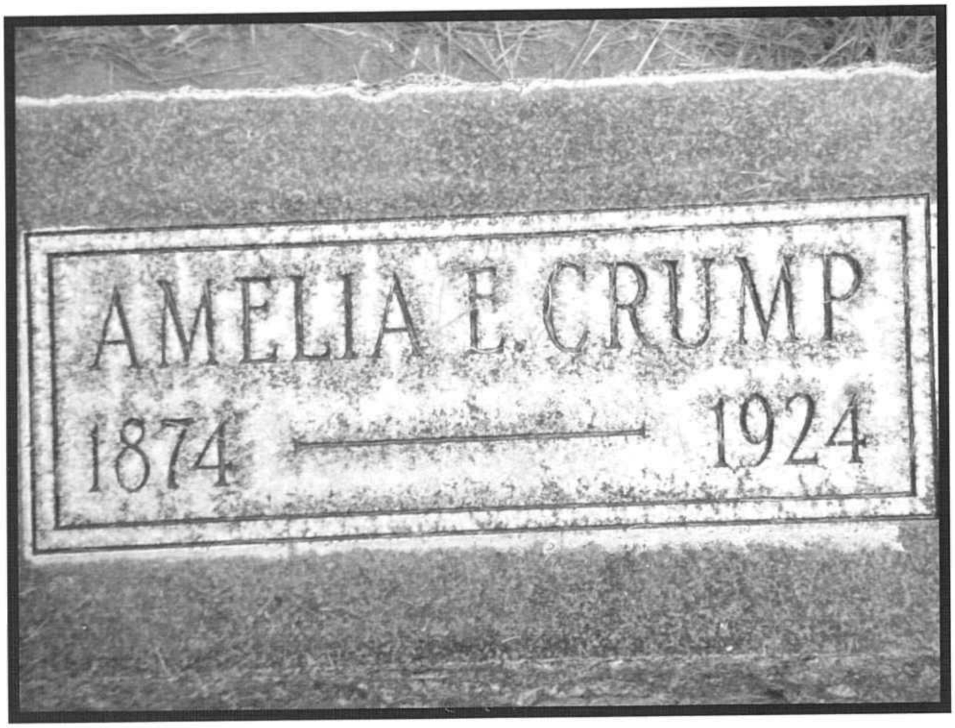
Henry Crump & Emma A. [Adams] Crump
Robin, Idaho


ELIZA REBECCA
CRUMP
1871
1938

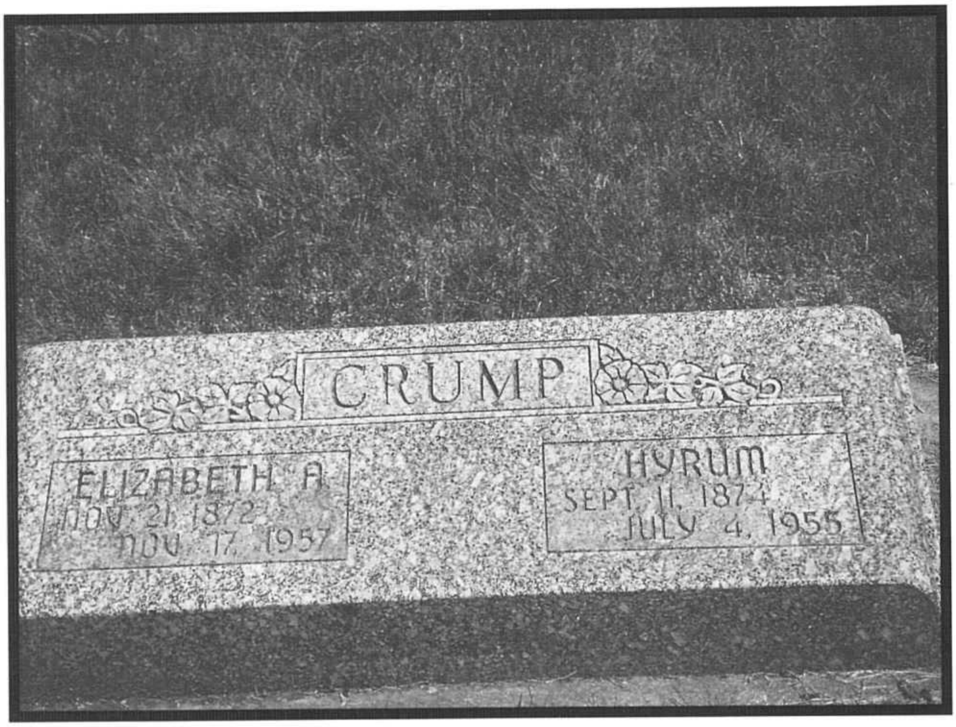
Eliza Rebecca Crump
Robin, Idaho


HENRY L. CRUMP
APR. 28, 1873
JUNE 5, 1963

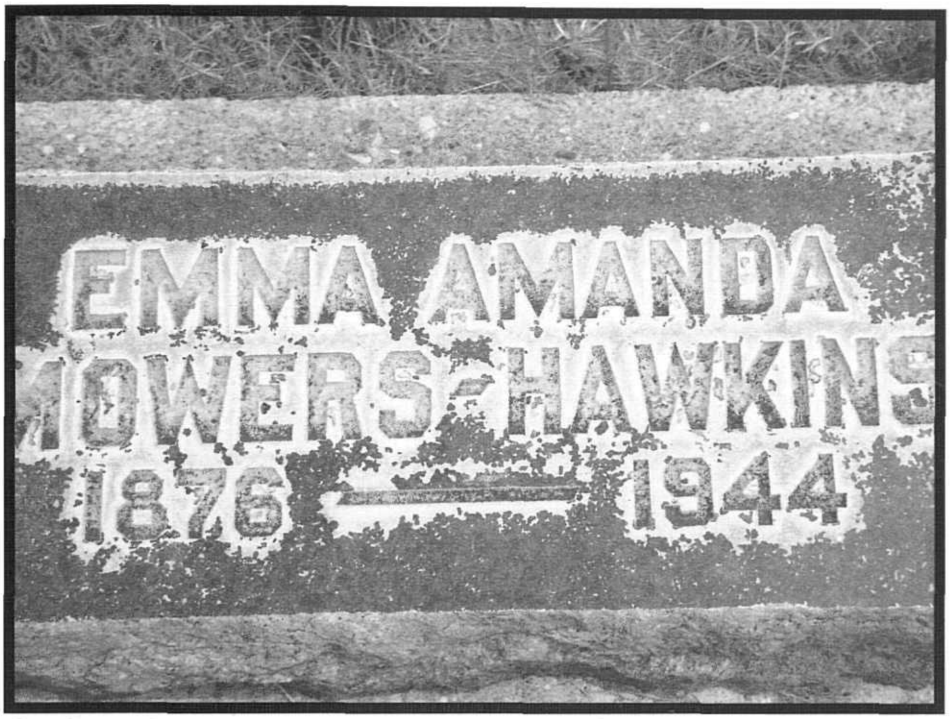
Henry L. [Lorenzo]
Crump
Robin, Idaho


AMELIA E. CRUMP
1874 1924

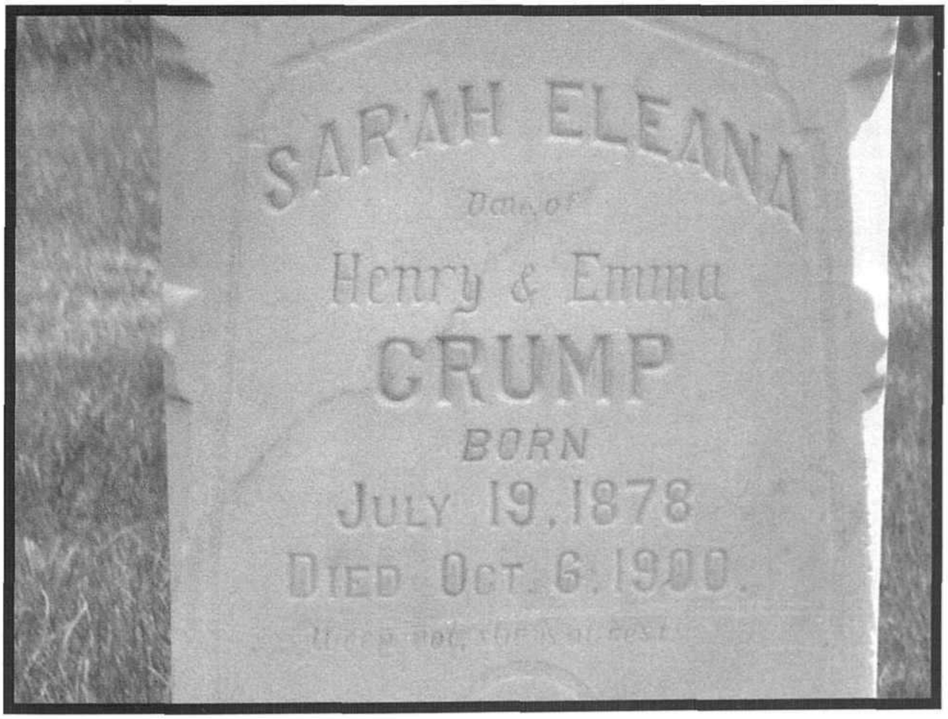
Amelia E. [Easthope] Crump
Robin, Idaho


CRUMP
ELIZABETH A.
NOV. 21, 1872
NOV. 17, 1957
HYRUM
SEPT. 11, 1874
JULY 4, 1955

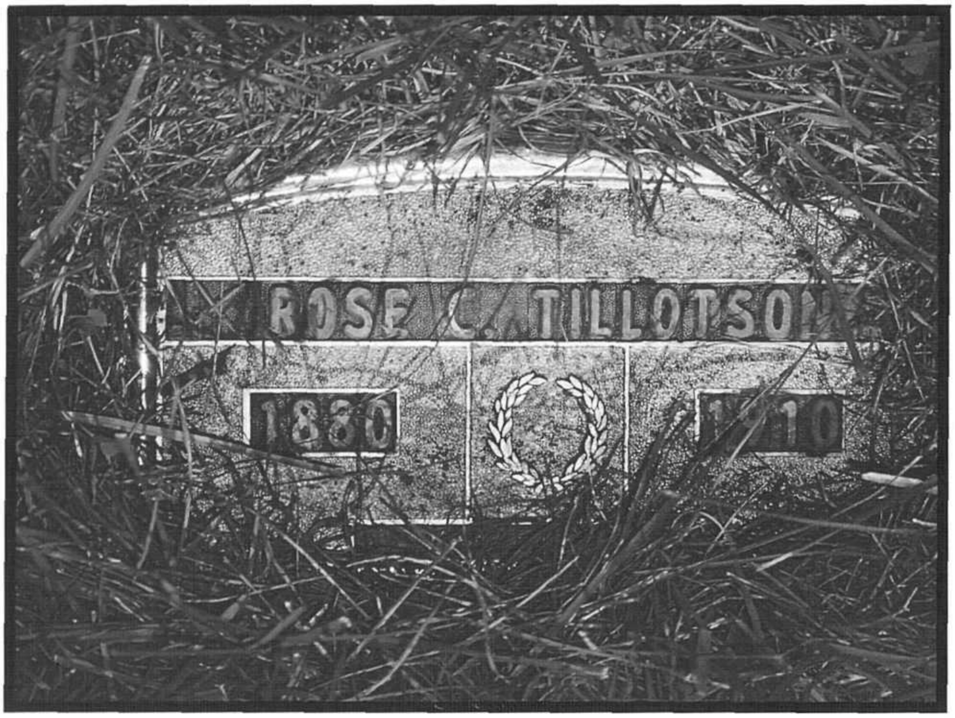
Hyrum & Elizabeth A. [Taylor] Crump
Arimo, Idaho



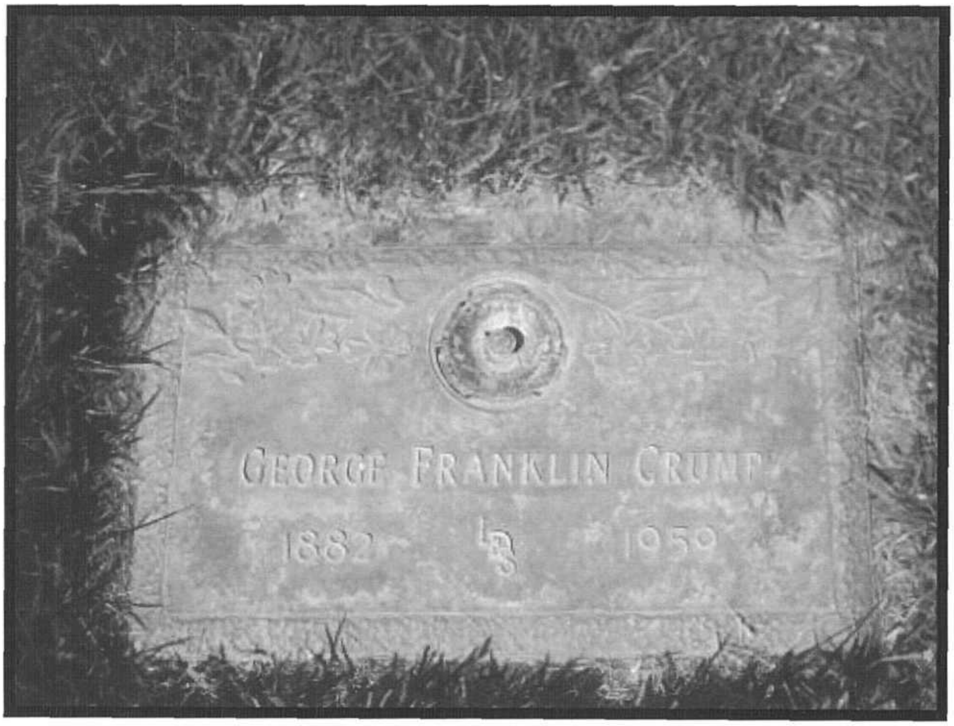
Emma Amanda Crump Mowers-Hawkins
Robin, Idaho



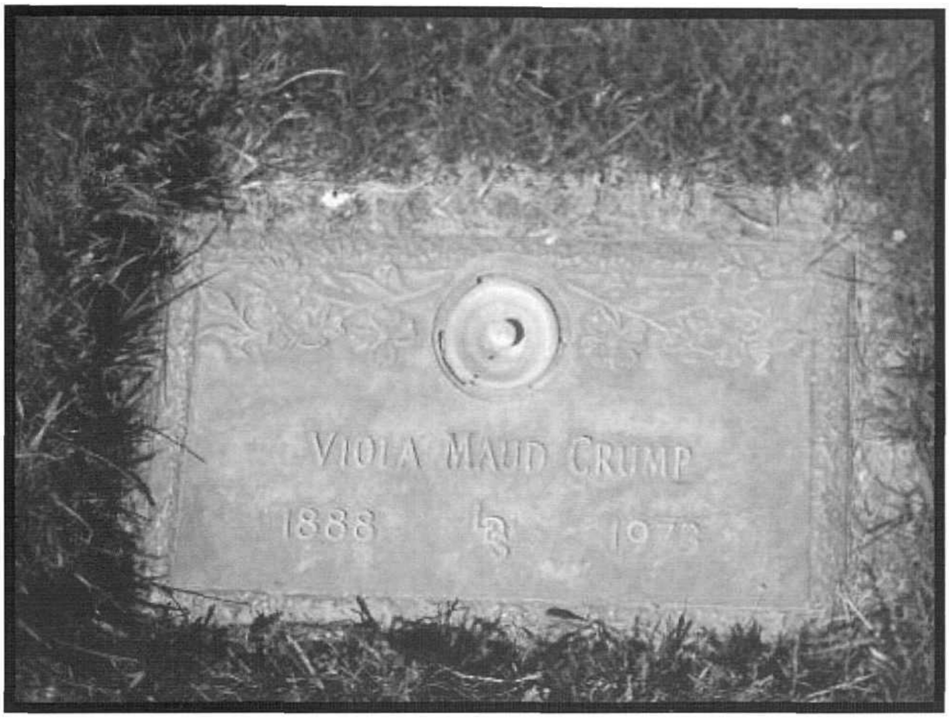
Sarah Elena Crump[1]
Robin, Idaho


ROSE C. TILLOTSON
1880
1910

Rose C. [Roseltha Crump] Tillotson
Cambridge Cemetery (northeast of Downey, Idaho)

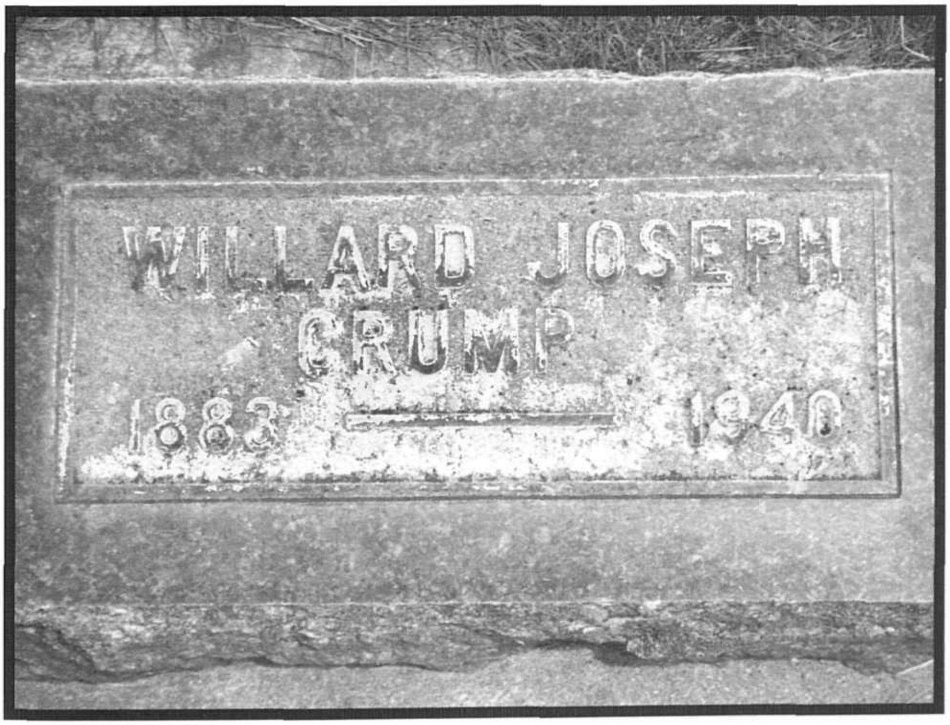

GEORGE FRANKLIN CRUMP
1882
LDS
1959

George Franklin Crump
Sunset Cemetery, Twin Falls, Idaho



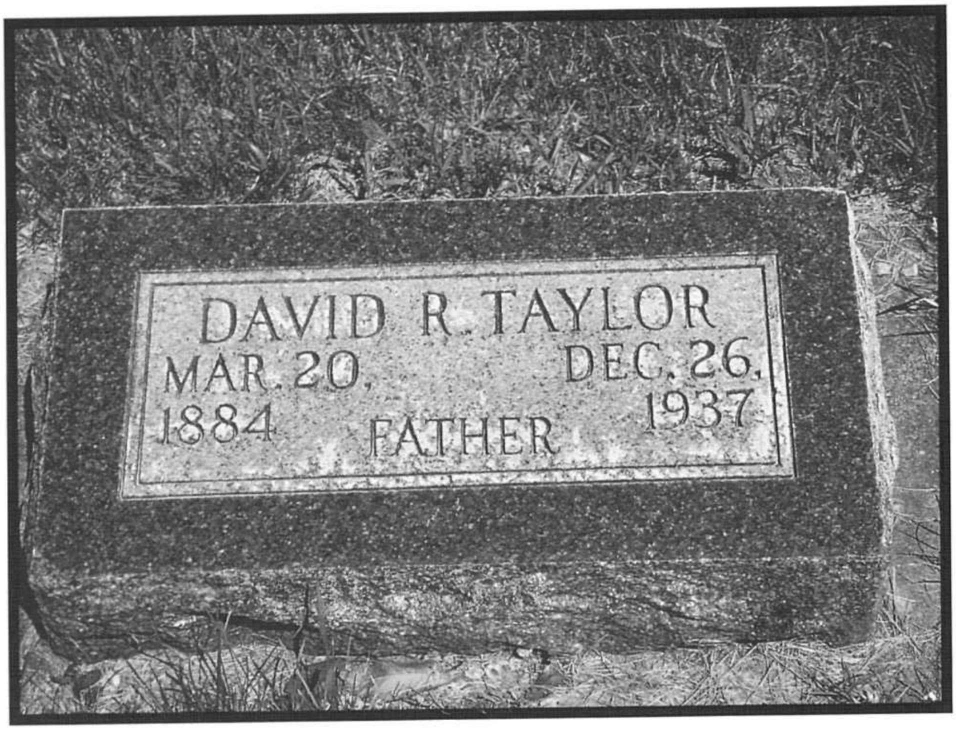
VIOLA MAUD CRUMP
1888
1973

Viola Maud Crump
Sunset Cemetery, Twin Falls, Idaho

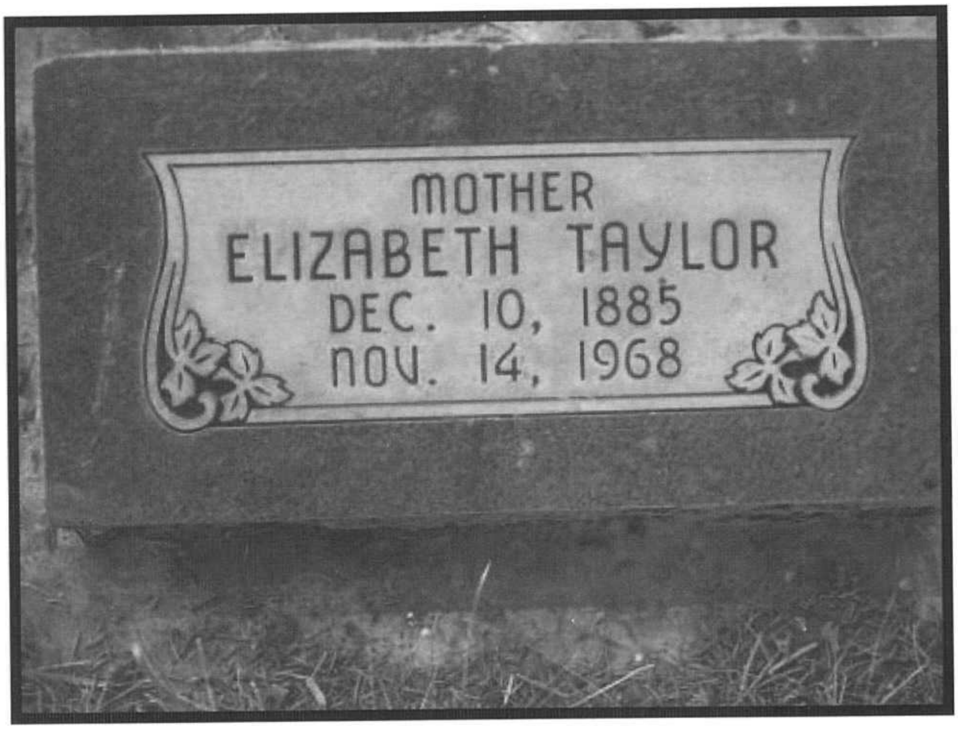


WILLARD JOSEPH
CRUMP
1883
1940

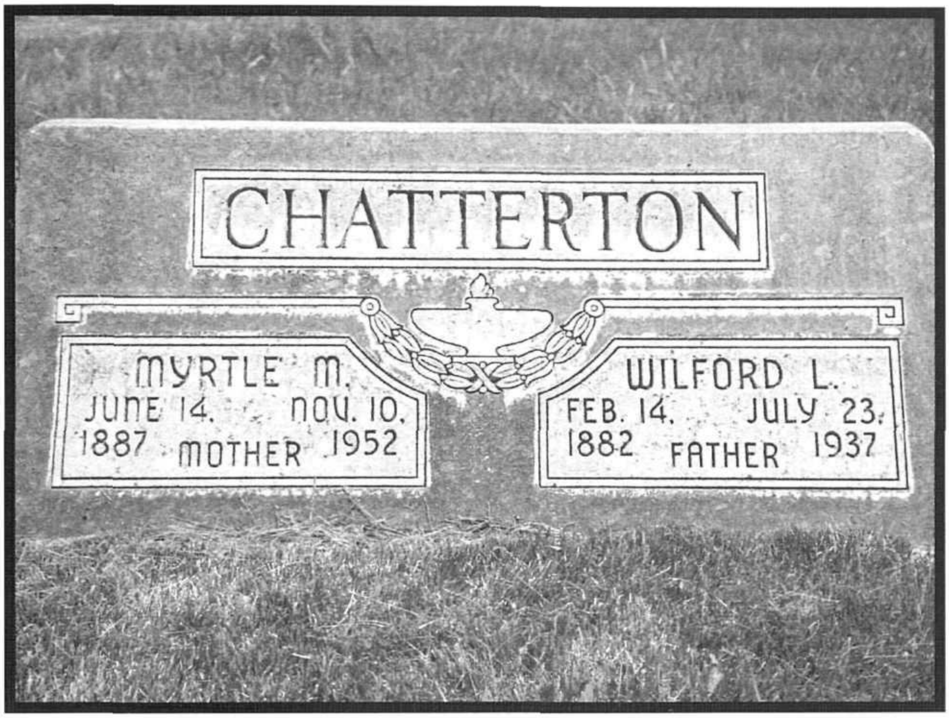
Willard Joseph Crump[2]
Robin, Idaho


DAVID R. TAYLOR
MAR. 20, 1884
DEC. 26, 1937
FATHER

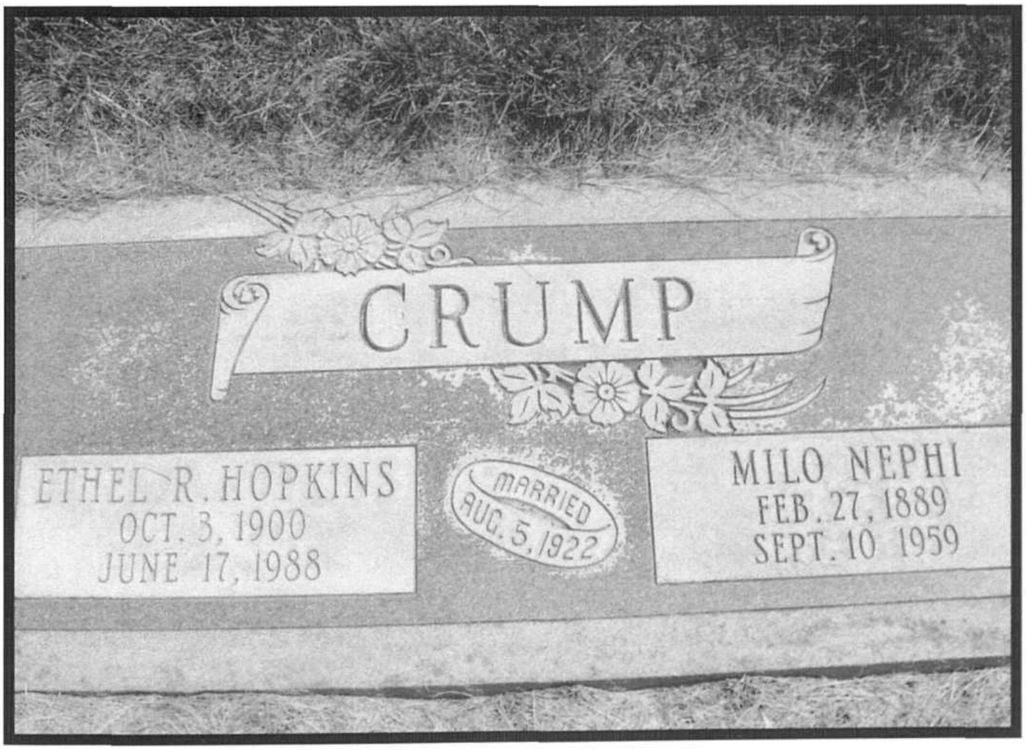
David R. Taylor
Arimo, Idaho


MOTHER
ELIZABETH TAYLOR
DEC. 10, 1885
NOV. 14, 1968

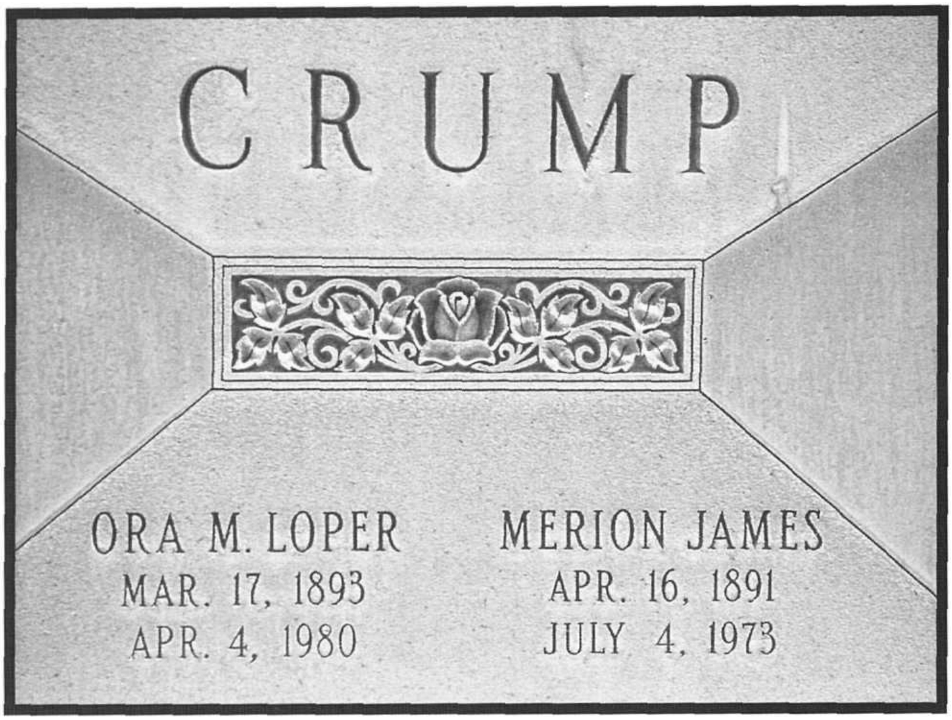
Elizabeth [Crump] Taylor
Twin Falls Cemetery, Twin Falls, Idaho


CHATTERTON
MYRTLE M.
JUNE 14. NOV. 10.
1887 MOTHER 1952
WILFORD L.
FEB. 14. JULY 23.
1882 FATHER 1937

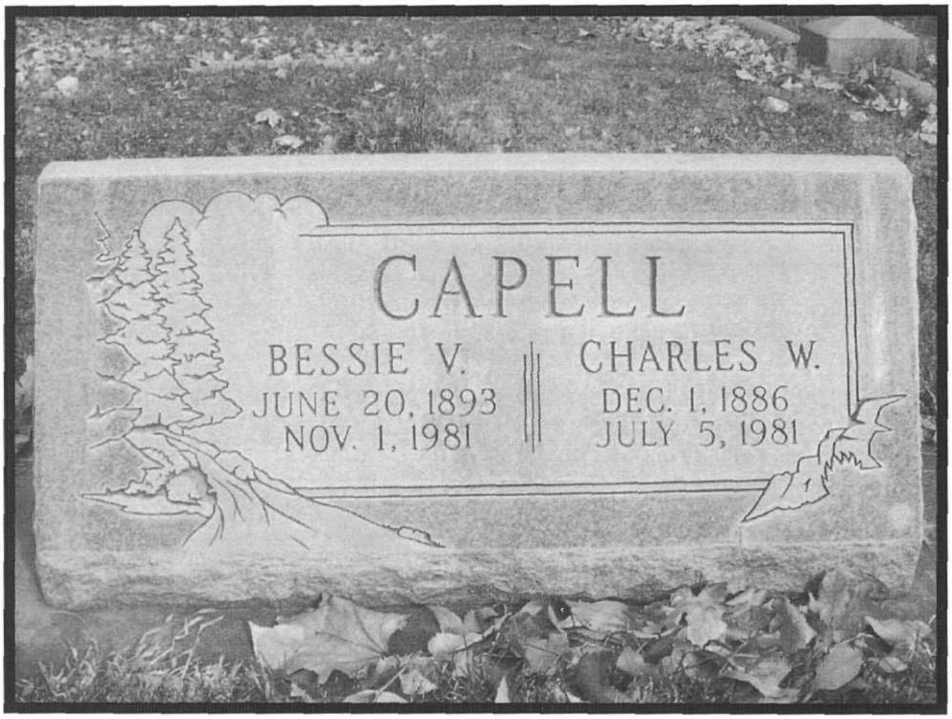
Wilford L. & Myrtle M. [Crump] Chatterton
Robin, Idaho


CRUMP
ETHEL R. HOPKINS
OCT. 3, 1900
JUNE 17, 1988
MARRIED
AUG. 5, 1922
MILO NEPHI
FEB. 27, 1889
SEPT. 10 1959

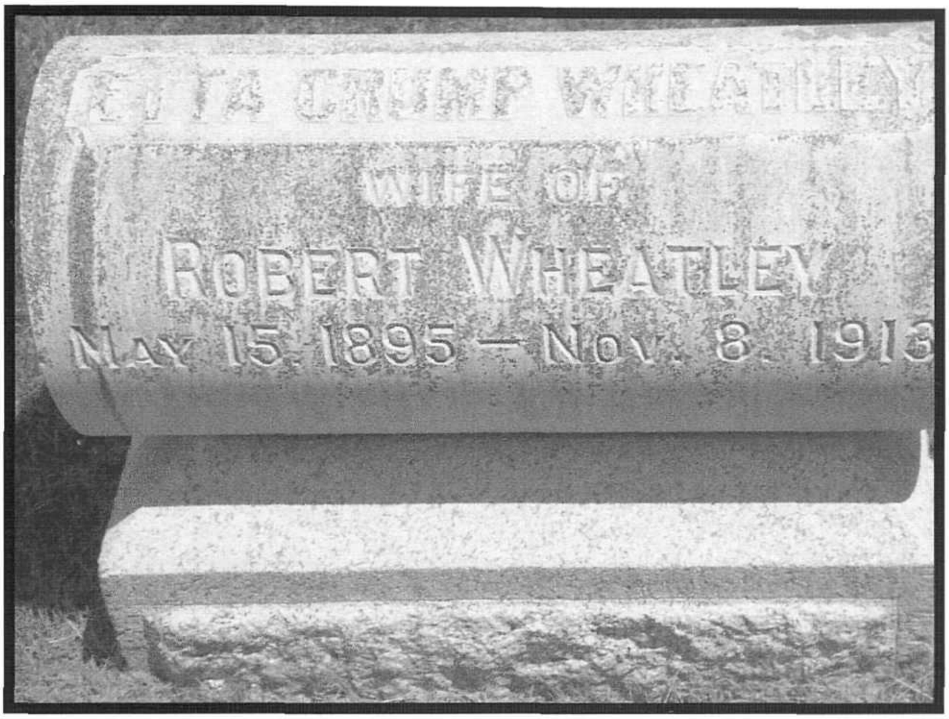
Milo Nephi & Ethel R. Hopkins Crump
Restlawn Cemetery, Pocatello, Idaho


CRUMP
ORA M. LOPER
MAR. 17, 1893
APR. 4, 1980
MERION JAMES
APR. 16, 1891
JULY 4, 1973

Merion James & Ora M. Loper Crump
Robin, Idaho

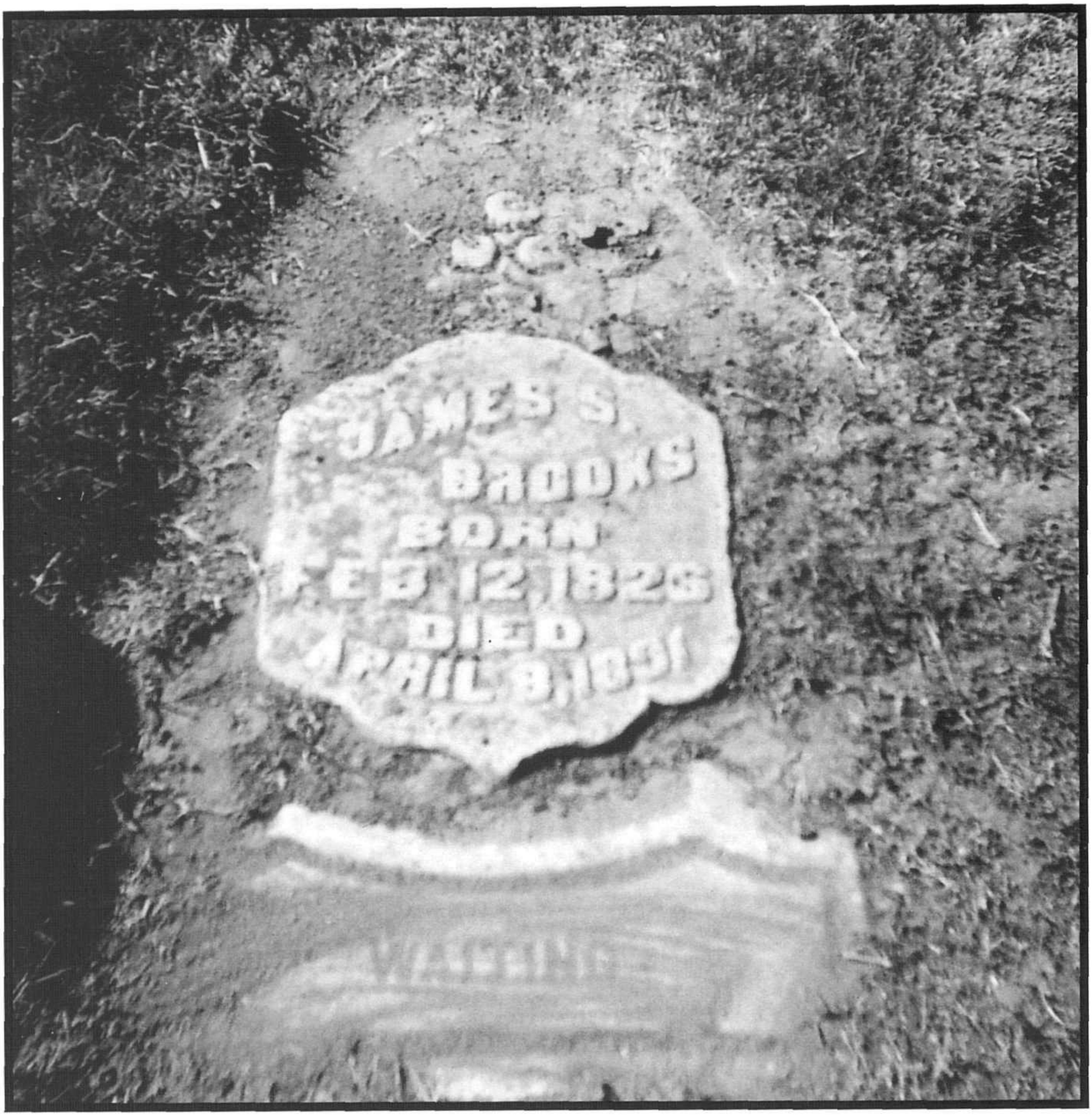

CAPELL
BESSIE V.
JUNE 20, 1893
NOV. 1, 1981
CHARLES W.
DEC. 1, 1886
JULY 5, 1981

Charles W. & Bessie V. [Crump] Capell
Mountain View Cemetery, Pocatello, Idaho

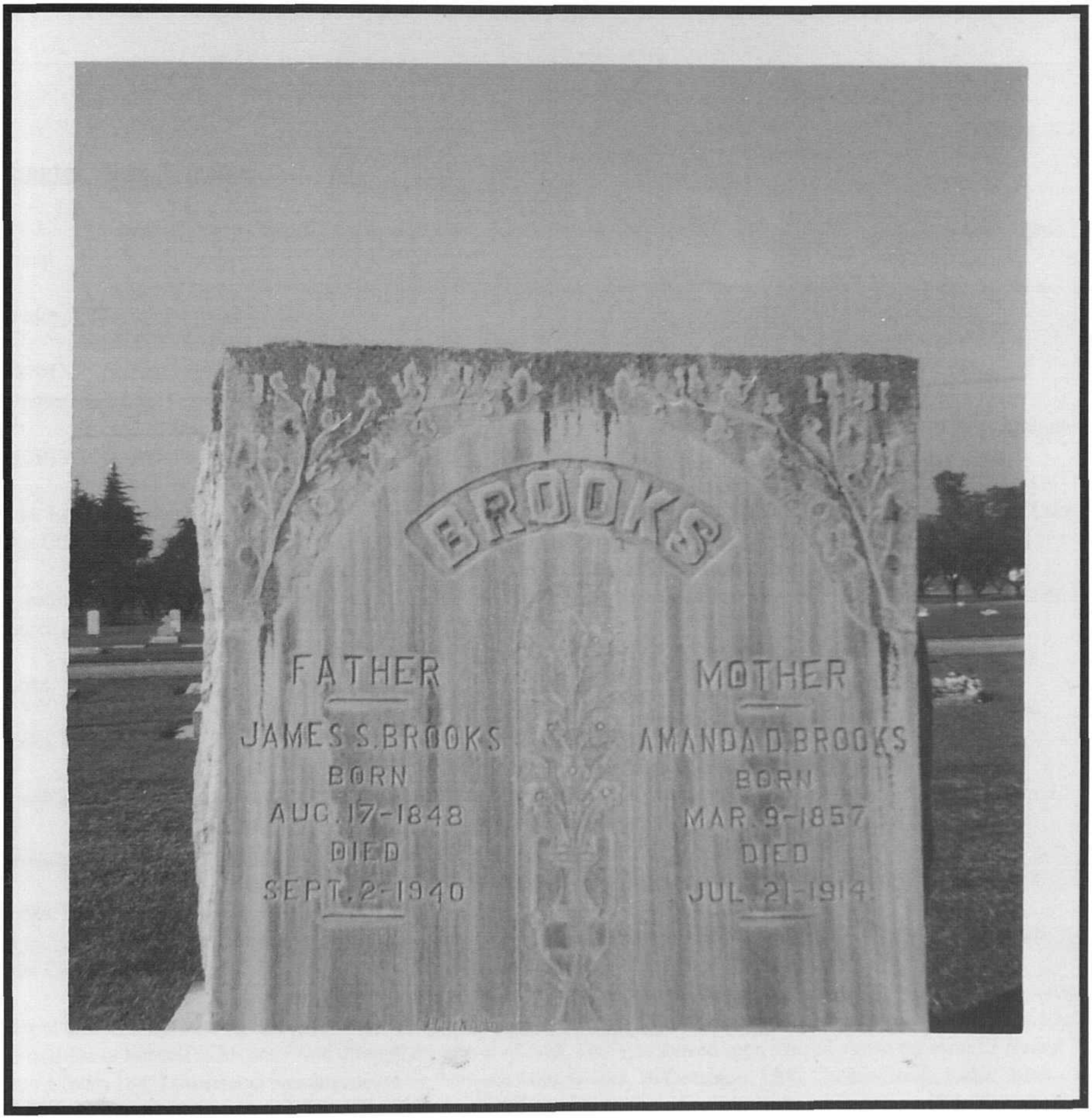

ETTA CRUMP WHEATLEY
WIFE OF
ROBERT WHEATLEY
MAY 15 1895 – NOV. 8. 1913

Etta Crump Wheatley
Robin, Idaho

At Rest: Brooks


JAMES S.
BROOKS
BORN
FEB 12 1826
DIED
APRIL 9, 1891

James S. Brooks (born 1826)
Pioneer Memorial Cemetery, San Bernardino, California


BROOKS
FATHER
JAMES S. BROOKS
BORN
AUG. 17-1848
DIED
SEPT. 2-1940
MOTHER
AMANDA D. BROOKS
BORN
MAR. 9-1857
DIED
JUL. 21-1914

James S. Brooks (born 1848)[1]
Arroyo Grande District Cemetery, Arroyo Grande, California

Notes

Chapter One: London

1 "[Journal of Henry Crump]," (dates unknown; Robin, Idaho), unpaginated, owned in 2007 by his grandson Glenn Crump.

2 A portrait of Henry Crump painted onto an ivory brooch in 1828 was, according to custom of the times, likely a wedding gift made for Rebecca.

3 Record of Members 1841-1850: entries 191, 192, p. 9, London Branch, England, British Mission; microfilm 0087013, FHL, Salt Lake City, Utah. AND: Scott G. Kenney, editor, *Wilford Woodruff's Journal 1833-1898 Typeset*, 9 volumes (Salt Lake City: Signature Books, 1983), 2: 555-557.

4 Record of Members 1841-1850: entries 166, 191, 192, p. 9, London Branch, England, British Mission; microfilm 0087013, FHL, Salt Lake City, Utah.

5 Proposed by Elder Carins, seconded by Elder Allen, that Br Crump be clerk. Carried unanimously, 12 February 1844, London Conference British Mission Minutes, 1841-1877, p. 69; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

6 12 February 1844 - 28 October 1846, London Conference British Mission Minutes, 1841-1877, p. 69-159; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

7 Scott G. Kenney, editor, *Wilford Woodruff's Journal 1833-1898 Typeset*, 9 volumes (Salt Lake City: Signature Books, 1983), 2: 555-556.

8 Scott G. Kenney, editor, *Wilford Woodruff's Journal 1833-1898 Typeset*, 9 volumes (Salt Lake City: Signature Books, 1983), 2: 561.

9 Printed description for Phoebe Woodruff ring on display at Museum of Church History and Art, ". . . hair of Joseph and Hyrum Smith and other Church leaders is placed behind the garnet stone of ring."

10 Information regarding engraving on Phoebe Woodruff garnet ring, e-mail message from WilliamsenAJ@ldschurch.org (Church Archives, Salt Lake City), to Karla Crump Swim, 23 May 2006.

11 Scott G. Kenney, editor, *Wilford Woodruff's Journal 1833-1898 Typeset*, 9 volumes (Salt Lake City: Signature Books, 1983), 2: 561.

12 Matthias F. Cowley, *Wilford Woodruff: History of His Life and Labors as Recorded in His Daily Journals* (Salt Lake City: Bookcraft, 1964), v.

13 " . . .for thou art one of the sons of Abraham and of the promised seed through the lineage of Ephraim having been born in the covenant of the gospel in answer to the prayers of faith by thy father, who was a just and an upright man, who left the impress of himself in his son. And through the prayer of faith, God was moved upon to send you to the earth." Henry Crump [born 1845] patriarchal blessing; given by Patriarch Milo Andrus, 16 December 1890, Garden Creek, Idaho. LDS Church Archives, Salt Lake City, Utah.

14 Proposed by Elder Martin, seconded by Priest Hodgerth, that Br Crump be the Presiding Elder of the London Branch of the Church. Carried. Proposed by Elder Crump, seconded by Elder Cooper, that Br Brooks be the clerk to this Branch. Carried. 28 October 1846, London Conference British Mission Minutes, 1841-1877, p. 159; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

15 Record of Members 1841-1850: entry 165, p. 9, London Branch, England, British Mission; microfilm 0087013, FHL, Salt Lake City, Utah.

16 28 October 1846 – 18 October 1847, London Conference British Mission Minutes, 1841-1877, p. 159-192; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

17 London Conference British Mission Minutes, 1841-1877; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

18 Resolved that the officers subscribe weekly toward paying the rent of the meeting place in Theobald's Road; proposed by Br Grimswall and seconded by Br Vennor that Br Crump be collector of the officers' weekly subscriptions. London Conference British Mission Minutes, 1841-1877, 19 March 1844, p. 72; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

19 Elder Benson notified the brethren that an American Elder was coming and he wished some arrangements made for his accommodation. Elder Cooper and Brothers Crump and Booth each agreed to provide for him one day a week. *Manuscript Histories of the Units of the Church*, London Conference, 9 September 1844; CRMH volume 5006x1, LDS Church Archives, Salt Lake City, Utah.

20 Resolved that the sisters have the sole management of the temple fund for the nails and glass for the [Nauvoo] temple. London Conference British Mission Minutes, 1841-1877, 29 July 1844, p. 91; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

21 Brooks-Crump marriage, 19 June 1847, St. Mark's Church, parish of Saint James, Clerkenwell, London; no. 186.

22 Record of Members 1841-1850: entry 165, p. 9, London Branch, England, British Mission; microfilm 0087013, FHL, Salt Lake City, Utah.

23 The James Simpkin Brooks signet ring and the Henry Crump portrait brooch were handed down by James Simpkin Brooks (born 1826) to James Simpkin Brooks (born 1848), who handed them down to his son Fred, who handed them down to his daughter Gladys Brooks Trejo in 1956. In May 2006, Gladys passed the brooch and ring to Karla Crump Swim.

24 London Conference British Mission Minutes, 1841-1877, 6 June 1847, p. 184; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

25 Elder Crump stated that the Saints in London were improving, that the work was gradually rolling on. There had been difficulties, but he considered they arose from a want of knowing better. He knew that they wished to do well but had gone astray. He now considered them in good standing and as such he represented them. London Conference British Mission Minutes, 1841-1877, 30 November 1846, p. 168; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

26 Henry Crump, Rebecca Crump, Henry Crump [child], Elizabeth Franklin entries; *Ship Empire* Passenger List or Manifest, 1 August 1847, *Passenger Lists of Vessels Arriving in New York 1820-1897*; microfilm serial number M237, microfilm roll number 68, National Archives; microfilm 0002316, FHL, Salt Lake City, Utah.

27 Mormon Immigration Index- Passenger List.

28 "Painted 1828," is penciled on Henry Crump's Clerkenwell business card glued to the back of his portrait painted on ivory.

29 The James Simpkin Brooks signet ring and the Henry Crump portrait brooch were handed down by James Simpkin Brooks (born 1826) to James Simpkin Brooks (born 1848), who handed them down to his son Fred, who handed them down to his daughter Gladys Brooks Trejo in 1956. In May 2006, Gladys passed the brooch and ring to Karla Crump Swim.

30 *Ship Empire* Passenger List or Manifest, 1 August 1847, *Passenger Lists of Vessels Arriving in New York 1820-1897*; microfilm serial number M237, microfilm roll number 68, National Archives; microfilm 0002316, FHL, Salt Lake City, Utah.

31 Letter from L. N. Scovil and M. Sirrine to President Orson Spencer and F. [Franklin] D. Richards, 12 August 1847, Mormon Immigration Index-Personal Accounts.

32 "Diary of Oliver Badman Huntington," Mormon Immigration Index-Personal Accounts.

33 *Ship Empire* Passenger List or Manifest, 1 August 1847, *Passenger Lists of Vessels Arriving in New York 1820-1897*; microfilm serial number M237, microfilm roll number 68, National Archives; microfilm 0002316, FHL, Salt Lake City, Utah.

Chapter Two: The East Coast

1 Letter from L. N. Scovil and M. Sirrine to President Orson Spencer and F. [Franklin] D. Richards, 12 August 1847, Mormon Immigration Index-Personal Accounts. AND: "Diary of Oliver Badman Huntington," Mormon Immigration Index-Personal Accounts.

2 *1848 McElroy's Philadelphia Directory, 11th edition* (Philadelphia: Charles J. Gillis), 75.

3 London Conference British Mission Minutes, 1841-1877, 20 Dec 1847, p. 201; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

4 London Conference British Mission Minutes, 1841-1877, 18 October 1847, p. 192; microfilm LR 5006, LDS Church Archives, Salt Lake City, Utah. Restricted material used with special permission of LDS Church Archives.

5 "[Journal of James S. Brooks (born 1826)]," (dates unknown), copied by Robert Trejo, great-great-grandson of James S. Brooks (born 1826), transcript held by Gladys Brooks Trejo in 2007.

6 Henry Crump, declaration of intention, TS #4, Folio 345 (1849); U.S.C.C., Baltimore, Maryland.

7 "[Journal of James S. Brooks (born 1826)]," (dates unknown), copied by Robert Trejo, great-great-grandson of James S. Brooks (born 1826), transcript held by Gladys Brooks Trejo in 2007.

8 Thomas S. Monson, "Constant Truths for Changing Times," *Ensign* (May 2005): 21.

9 "Covered Wagon Families: James S. Brooks, Mate Among Settlers Arriving in Sixties," *San Bernardino Sun*, California, 1938.

10 Kate B. Carter, *Our Pioneer Heritage,* 20 volumes (Salt Lake City: Daughters of the Utah Pioneers, 1958-1977), 5: 194.

11 Brother Gibson again moved that Brother, Elder Henry Crump be first counselor to President Harrison, which was carried unanimously, 31 March 1850, Minutes of the Church of Jesus Christ of Latter-day Saints in Philadelphia, 1840-1854, p. 94, Philadelphia, Pennsylvania; microfilm 1927907, FHL, Salt Lake City, Utah.

12 *1851 McElroy's Philadelphia Directory, 14th edition* (Philadelphia: Edward C. & John Biddle), 90.

13 The endowment explains the purpose of life and Heavenly Father's plan for the exaltation of his children. The Church of Jesus Christ of Latter-day Saints, *A Member's Guide to Temple and Family History Work* (Salt Lake City, 1993), 3.

14 Elizabeth Franklin entry, Death Records of Salt Lake City, Utah, 1848-1950, no. 624, Salt Lake City Office of Vital Statistics; microfilm 0026553, FHL, Salt Lake City, Utah.

15 Record of Members, Early to 1906, Garden Creek Ward Membership Records 1879-1906, page 123, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

16 On-site consultation with Frances P. O'Neill, Reference Librarian, Maryland Historical Society, 201 West Monument Street, Baltimore, Maryland 21201, by David Swim, 2 March 2006. AND: *Matchett's Baltimore Directory for 1855-1856, Names, Dwellings and Occupations of the Householders* (Baltimore: R. J. Matchett), volume 565, 84.

17 *Woods' Baltimore Directory for 1856-57* (Baltimore: John W. Woods), volume 544, 106. And: "Ending of an Old Church," *Baltimore Sun*, 6 October 1906, p. 15, column 3.

18 *Matchett's Baltimore Directory for 1855-1856, Names, Dwellings and Occupations of the Householders* (Baltimore: R. J. Matchett), volume 565, 84.

19 *Baltimore Sun*, 26 October 1857 and 10 November 1857, Classified Section. AND: *Matchett's Baltimore Directory for 1855-1856, Names, Dwellings and Occupations of the Householders* (Baltimore: R. J. Matchett), volume 565.

20 Andrew Jensen, *Church Chronology: A Record of Important Events Pertaining to the History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1899), 52.

21 "Part of the Journal of my Trip across the Plains to Utah in 1856," J. S. Brooks (born 1826), 6 July 1856 – 21 August 1856, unpaginated, transcribed document, owned in 2007 by Ray Brooks, great-great-grandson of James Simpkin Brooks (born 1826).

22 "Covered Wagon Families: James S. Brooks, Mate Among Settlers Arriving in Sixties," *San Bernardino Sun*, 1938. AND: 1860 U.S. census, Salt Lake, Utah Territory, population schedule, Moroni Post Office, p. 16 (234), dwelling 1687, family 98, James Brooks; digital image by subscription, *Ancestry.Com* (http://www.ancestry.com: accessed 22 February 2007); from National Archives microfilm Roll M653__1313.

23 Diagram of the Bishopric of the Big Cottonwood Ward, Ward Clerk: James Brooks, Manuscript history and historical reports, Big Cottonwood Ward, Granite Stake, Utah; microfilm LR 712, LDS Archives, Salt Lake City, Utah.

24 Ida G. Condit, *A History of Some Early Families at Oak Glen* (Redlands, California: Arthur Commercial Press, 1981), 76.

25 "[Journal of Henry Crump]," (dates unknown; Robin, Idaho), unpaginated, owned in 2007 by his grandson Glenn Crump.

26 Karla Crump Swim mailed inquiries to forty-five cemeteries in the Baltimore, Maryland, region in spring 2006. Staff of forty-one of the cemeteries checked the records and reported back.

27 Paid research done January 2006 by Family Threads, P.O. Box 276, Woodstock, Maryland, 21163. Searches were made of Baltimore City Court 1853-1857 Land Records, Grantor Index and Grantee Index; Index of Baltimore City Register of Wills 1851-1857; Baltimore City Register of Wills (Orphans Court Proceedings Index); City Superior Court (Chancery papers); Baltimore City Tax records 1798-1896, and Publication: "Departed this Life," Death Notices from the *Baltimore Sun* 1857-58 Volume 3.

28 Solid silver watch, now repaired and running, was passed from Henry Crump (born 1845) to his son Milo Crump, to his son Glenn Crump, who holds the watch in 2007.

29 William G. Hartley, "'Down and Back' Wagon Trains: Bringing the Saints to Utah in 1861," *Ensign* (September 1985): 26-27.

30 Letter with front page missing and no date from Henry Crump to his son Franklin. The letter was passed from Franklin Crump's wife, Maud Gardner Crump, to her granddaughter, Aletta Carter, who holds the letter in 2007.

31 "[Journal of Henry Crump]," (dates unknown; Robin, Idaho), unpaginated, owned in 2007 by his grandson Glenn Crump. AND: The year "1861" is written in Henry Crump's entry without identification of event, Record of Members, Early to 1906, Garden Creek Ward Membership Records 1879-1906, page 123, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

32 Conrey Bryson, *Winter Quarters* (Salt Lake City: Deseret Book Company, 1986), p. 116-129. Winter Quarters was established by Brigham Young in September 1846 and for two years served as the headquarters of the Mormon migration to the Salt Lake Valley. Florence, established in 1854, was built upon the old site of Winter Quarters. By 1856 Florence became an official outfitting point for wagon trains and handcart companies going West. It was a bustling and important suburb of Omaha and in 1916 was annexed as part of that city.

33 James Henry Lindford, *An Autobiography of James Henry Lindford Sr.* (1947), 24, as referenced in: William G. Hartley, "How Shall I Gather?" *Ensign* (October 1997): 14.

34 Henry Crump ordained Elder 1861, Record of Members, Early to 1906, Garden Creek Ward Membership Records 1879-1906, page 123, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

35 The temple sealing ordinances unite families for eternity. The Church of Jesus Christ of Latter-day Saints, *A Member's Guide to Temple and Family History Work* (Salt Lake City, 1993), 3.

Chapter Three: The West

1 Christmas postcard mailed approximately 1918 by James S. Brooks (born 1848) from Arroyo Grande, California, to Mr. and Mrs. Henry Crump and family in Robin, Idaho. The postcard passed from the Henry Crump estate to Milo Crump, to Glenn Crump, who holds the postcard in 2007.

2 "SLO Pioneer Crossed Plains in Ox-Cart," undated clipping from unidentified newspaper, in family papers of Gladys Brooks Trejo. The year "1935" is penciled on the article.

3 Ida G. Condit, *A History of Some Early Families at Oak Glen* (Redlands, California: Arthur Commercial Press, 1981), 76, 77.

4 Ida G. Condit, *A History of Some Early Families at Oak Glen (*Redlands, California: Arthur Commercial Press, 1981), 76.

5 James Brooks (August 17, 1848, Philadelphia, PA) baptized July 7, 1864, San Bernardino, California, Member Records, 1864-1919: entry no. 146 (07 July 1864), p. 6, Reorganized Church of Jesus Christ of Latter Day Saints. San Bernardino Branch, Local RLDS Jurisdictional Records, p. 27; microfilm 1928513 Item 5, FHL, Salt Lake City, Utah.

6 Luther A. Ingersoll, "History of San Bernardino County," in *Ingersoll's Century Annals of San Bernardino County 1769 to 1904* (Los Angeles, California: L. A. Ingersoll, 1904), 745.

7 James Brooks (born 1826) passed the tools to his son Milo, who passed them to his son Edward, who passed them to his daughter Frances, who donated the chest and many tools to the Rialto Historical Society Museum. The remaining tools were passed to Ray Brooks, great-great-grandson of James Simpkin Brooks, and he holds the tools in 2007.

8 Kate B. Carter, compiler, *Our Pioneer Heritage*, 20 volumes (Salt Lake City: Daughters of the Utah Pioneers, 1966), 9: 220.

9 Kate B. Carter, compiler, *Our Pioneer Heritage*, 20 volumes (Salt Lake City: Daughters of the Utah Pioneers, 1966), 9: 219-220.

10 "Pay-roll of Captain James C. Owens's company –cavalry, Utah Territory militia, employed in the suppression of the Indian hostilities in Sanpete and Sevier counties, Utah Territory, in the month of June, 1866," Territorial Militia Records 1849-1877, reel unknown, Utah State Archives.

AND: Josiah F. Gibbs, "Black Hawk's Last Raid—1866," *Utah Historical Quarterly* Volume 4 (October 1931): 106.

11 Josiah F. Gibbs, "Black Hawk's Last Raid—1866," *Utah Historical Quarterly* Volume 4 (October 1931): 101.

12 Kate B. Carter, compiler, *Our Pioneer Heritage*, 20 volumes (Salt Lake City: Daughters of the Utah Pioneers, 1966), 9: 221.

13 John Alton Peterson, *Utah's Black Hawk War*, (Salt Lake City: The University of Utah Press, 1998), 271-272.

14 Kate B. Carter, compiler, *Our Pioneer Heritage*, 20 volumes (Salt Lake City: Daughters of the Utah Pioneers, 1966), 9: 222.

15 John Alton Peterson, *Utah's Black Hawk War* (Salt Lake City: The University of Utah Press, 1998), 350.

16 Henry Crump, Affidavit of Soldier, 105, Entry 625, *Affidavit Concerning Service in Indian Wars Within the State of Utah and of Service Relating Thereto,* Commissioner of Indian War Records, Indian War service affidavits (Series 2217); microfilm 0485508, FHL, Salt Lake City, Utah.

17 Henry Crump, Affidavit of Soldier, 105, Entry 625, *Affidavit Concerning Service in Indian Wars Within the State of Utah and of Service Relating Thereto,* Commissioner of Indian War Records, Indian War service affidavits (Series 2217); microfilm 0485508, FHL, Salt Lake City, Utah.

18 Document stating: Crump, Henry, widow Emma Adams, SA-11508 Idaho 30 Apr 1917, WA-1598469 Idaho 28 Nov 1927, served 1866-1927 in Owens's Co UT Cav, died 6 Dec 1923 at Robin, Idaho. Document in possession of Roma Crump Armstrong in 2006. NOTE: In 1917 the Utah legislature created an "Indian War Veterans' Fund" to be disbursed to "veterans who have performed actual service in any of the Indian wars of the Territory of Utah while such veterans were members of the regular militia of the Territory, or to the wives or widows of such veterans, as compensation for the services of such veterans." The pension was $10.00 per month.

19 John Alton Peterson, *Utah's Black Hawk War* (Salt Lake City: The University of Utah Press, 1998), 356.

20 John Powell (main author and Sadie Rogers added author), *John Powell's Journal* (Salt Lake City: Rogers [1941?]), 83.

21 Stella Huntsman Day (Added Author) and Sebrina C. Ekins (Added Author), Daughters of the Utah Pioneers, West Millard Chapter (Added Author), Daughters of the Utah Pioneers, East Millard Chapter, (Added Author), *100 Years of History of Millard County*, also known as *Milestones of Millard, a Century of History of Millard County, 1851-1951* ([S.I.]: Art City Publishing Co., 1951 c.), 312. AND: Andrew Jensen, *Church Chronology: A Record of Important Events Pertaining to the History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1899), 76.

22 1870 U.S. census, Millard County, Utah Territory, population schedule, Meadow Creek, Post Office: Meadow Creek, p. 2 (penned), p. 359 stamped, dwelling 17, family 35, Henry Crump; digital image by subscription, *Ancestry.com* (http://www.ancestry.com: accessed 22 February 2007); from National Archives microfilm M593__1611; Image 63. Henry Crump owned real estate worth $225.00.

23 Stella Huntsman Day (Added Author) and Sebrina C. Ekins (Added Author), Daughters of the Utah Pioneers, West Millard Chapter (Added Author), Daughters of the Utah Pioneers, East Millard Chapter, (Added Author), *100 Years of History of Millard County,* also know as *Milestones of Millard, a Century of History of Millard County, 1851-1951* ([S.I.]: Art City Publishing Co., 1951 c.), 314. Each man and boy over 21 was given a building lot.

24 Stella Huntsman Day (Added Author) and Sebrina C. Ekins (Added Author), Daughters of the Utah Pioneers,

West Millard Chapter (Added Author), Daughters of the Utah Pioneers, East Millard Chapter, (Added Author), *100 Years of History of Millard County,* also know as *Milestones of Millard, a Century of History of Millard County, 1851-1951* ([S.I.]: Art City Publishing Co., 1951 c.), 318 and 326.

25 Rebecca Crump entry, Cemetery Volume 1, 1854-1897, p. 12, no. 19, Fillmore City Office, Fillmore, Utah.

26 Ida R. Alldredge, "They, the Builders of the Nation," in *Hymns of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985), 36.

27 "A Short History of My Beloved Mother: Emma Adams Crump," two-page history, no date, by Bessie Crump Capell.

28 Telephone interview with Margaret Chatterton Lamb, by Karla Crump Swim, 20 May 2006. Notes held by Swim. Vase owned by Margaret Chatterton Lamb in 2007.

29 Crump-Adams marriage, 20 December 1870, Fillmore, Utah, Record of Members 1851-1869, unpaginated, Branch Registration of Marriages, per Certificates thereof, Fillmore Ward; microfilm 0025947, FHL, Salt Lake City, Utah.

30 Henry Crump, Manti Offerings, 31 December 1877, Meadow Branch Minute Book, p. 235, Church of Jesus Christ of Latter-day Saints, Meadow Ward, Utah (Main Author), Church of Jesus Christ of Latter-day Saints, Millard Stake, Utah (Added Author); microfilm 0026174, FHL, Salt Lake City, Utah.

31 Meadow Ward, Millard Stake, Utah, Manuscript history and historical report, 1863—, unpaginated; microfilm LR 53892, LDS Church Archives, Salt Lake City, Utah.

32 Meadow Ward, Millard Stake, Utah, Manuscript history and historical report, 1863—, unpaginated; microfilm LR 53892, LDS Church Archives, Salt Lake City, Utah.

33 John Powell (main author and Sadie Rogers added author), *John Powell's Journal* (Salt Lake City: Rogers [1941?]), 105-a.

34 Homestead Proof—Testimony of Claimant, p. 3; Henry Crump, No. 3804, National Archives, Washington.

35 Deseret News, *1980 Church Almanac* (Salt Lake City: Deseret News, 1980), 321-325.

36 Andrew Jensen, *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Publishing Company, 1941), 273.

37 "A Short History of My Beloved Mother: Emma Adams Crump," two-page history, no date, by Bessie Crump Capell.

38 Homestead Proof—Testimony of Claimant, p. 3; Henry Crump, No. 3804, National Archives, Washington.

39 Andrew Jensen, *Church Chronology: A record of important events pertaining to the history of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1899), 94.

40 Record of Members, Garden Creek Ward, entries 24 and 113, unpaginated, Church of Jesus Christ of Latter-day Saints, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

41 Emma Crump was set apart as first counselor in the Primary on 27 February 1887. Emma Crump was set apart as first counselor in the Relief Society on 24 June 1888. Garden Creek Ward Historical Records beginning 1879 ending 1906, Garden Creek, Idaho, p. 38, 46; microfilm 0007595, FHL, Salt Lake City, Utah.

42 Deseret Sunday School Union, *Jubilee History of Latter-Day Saints Sunday Schools* (Salt Lake City: Deseret Sunday School Union, 1900), 264. Henry Crump served as superintendent from 2 October 1881 to 31 December 1899.

43 Henry Crump, Record of Members, Garden Creek Ward, Garden Creek Ward Historical Records 1879-1906, p. 35-299, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

44 Henry Crump paid tithing each year in meat, vegetables, labor, oats, butter, wheat, and cash. Financial Records 1881-1887, unpaginated, Marsh Center Ward, Portneuf Stake, Idaho; microfilm LR 5308 roll-1, LDS Church Archives, Salt Lake City, Utah.

45 Telephone interview with Buddy Taylor by Karla Crump Swim on 18 April 2006. Transcript held in 2007 by Swim. Buddy related information his mother, Elizabeth Crump Taylor, told him about his grandfather, Henry Crump.

46 Letter from Hattie Armstrong Davis to Karla Crump Swim, January 2006; held in 2007 by Swim. Hattie Davis is an old friend of the Crump family who can remember Henry Crump at church and shook hands with him as she departed; he gave each child a white peppermint.

47 Special Meeting called 4:30 p.m. for to hear instructions from Patriarch Milo and Loran Andrus after which Henry Crump was ordained High Priest by Bro Milo Andrus, Feb 28,1889, Record of Members Early to 1906, Library No. 8633, p.

43, Record of Members, Garden Creek Ward Organized in 1887, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

48 Andrew Jensen, *Church Chronology: A Record of Important Events Pertaining to the History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1899), 52.

49 1860 U.S. census, Salt Lake, Utah Territory, population schedule, Moroni Post Office, p. 16 (234), dwelling 1687, family 98, James Brooks; and 1860 U.S. census, Salt Lake, Utah Territory, population schedule, Mormon Post Office, page 14 (232), dwelling 1671, family 85, Milo Andrus; digital image by subscription, *Ancestry.Com* (http://www.ancestry.com: accessed 22 February 2007); from National Archives microfilm Roll M653__1313.

50 "[Journal of Henry Crump]," (dates unknown; Robin, Idaho), unpaginated, owned in 2007 by his grandson Glenn Crump.

51 *Cram, A. – Damuth, L., Index to Patriarchal Blessings: 1833-1963*; microfilm 392645, FHL, Salt Lake City, Utah.

52 Patriarchal blessings are housed in 2007 at LDS Church Archives, 50 East North Temple Street, Salt Lake City, Utah, 84150-3420. Telephone: 1-801-240-3581. Patriarchal blessings may not be viewed at LDS Church Archives. Must be direct descendant of person receiving blessing to obtain permission to order copy of patriarchal blessing.

53 J. S. Brooks obituary, *San Bernardino Daily Times*, San Bernardino, California, 18 April 1891, page 3, Index.

Chapter Four: The Homestead

1 Andrew Johnson, *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Publishing Company, 1941), 273.

2 Henry Crump, Declaration of Intention, no case number, (1895); 5th Judicial District Court, Bannock, Idaho; National Archives, Washington.

3 Homestead Application; Henry Crump, No. 4923, National Archives, Washington.

4 Henry Crump, Act of Naturalization, no case number, (1896); 5th Judicial District Court, Bannock, Idaho; National Archives, Washington.

5 Homestead Final Certificate; Henry Crump, No. 3804, National Archives, Washington.

6 Homestead Proof—Testimony of Claimant, p. 3; Henry Crump, No. 3804, National Archives, Washington.

7 Oyster stew

8 Homestead Proof—Testimony of Claimant, p. 2; Henry Crump, No. 3804, National Archives, Washington.

9 Garden Creek Ward Centennial Certificate, photo caption: Garden Creek Chapel 1910-1987; held by Dean Crump in 2007.

10 "Golden Wedding Robin Couple is Observed," *Pocatello Tribune* (Pocatello, Idaho), 22 Dec 1920, page 9, column 3. AND: Additional untitled and undated clipped newspaper article saved by Elizabeth Crump Taylor; now typed and in possession of Dean Crump in 2007. Roses were delivered from the hothouses in Farmington, Utah.

11 Henry Crump obituary, *Pocatello Tribune*, Pocatello, Idaho, 8 December 1923, page 2, column 3.

12 Letter from Henry Crump to Franklin Crump, 23 September 1920; held in 2007 by Aletta Carter, granddaughter of Franklin Crump.

13 ". . . through the prayer of faith God was moved upon to send you to the earth because you were to fill an important mission, to be a connecting link in an important family. And it is desirous that you fulfill the duties and obligations that are laid upon you in this mission and live long upon the earth, to direct the footsteps of your children and children's children that the lineage may be strongly represented in the thousand years reign upon the earth." Henry Crump patriarchal blessing; given by Patriarch Milo Andrus, 16 December 1890, Garden Creek, Idaho. LDS Church Archives, Salt Lake City, Utah.

14 Emma Crump, Certificate of Death no. 61239 (1928), Idaho Department of Health and Welfare, Bureau of Health Policy and Vital Statistics.

15 Henry and Emma Crump, husband and wife, deceased, *Order Confirming Sale of Real Estate at Private Sale*, 20 June 1952, p. 168, no. 288616; Probate Court of the County of Bannock, State of Idaho. Original document held by Linda Crump Garrison in 2007.

ADDITIONAL SOURCES:
1. Roma Crump Armstrong, daughter of Milo Crump.
2. Margaret Chatterton Lamb, daughter of Myrtle Crump Chatterton.
3. Glenna Glover Harris, granddaughter of Hyrum Crump.
4. Glenn Crump, son of Milo Crump.
5. Boyd Crump, son of Merion Crump.
6. Clifford Crump, son of Merion Crump.
7. Dean Crump, son of Milo Crump.

Chapter Five: The Grandchildren

JAMES SIMPKIN BROOKS 1848 ~ 1940

1 Brooks-Bickmore marriage, 5 January 1873, Kern County, California; Book NA, p. 63, Certificate Number 1873010063.

2 Mary Lancaster Quist, compiler, *Ancestors and Descendants of Walter Covey, Dutchess County, New York (1750-1834)*, 2 volumes (Santa Anna, California: Covey Family Genealogical Organization, 1971), II: 772. William Henry Brooks was born in Fountain Valley, California, on 22 September 1876.

3 "SLO Pioneer Crossed Plains in Ox-Cart," undated clipping from unidentified newspaper, in family papers of Gladys Brooks Trejo. The year "1935" is penciled on the article.

4 Mary Lancaster Quist, compiler, *Ancestors and Descendants of Walter Covey, Dutchess County, New York (1750-1834)*, 2 volumes (Santa Anna, California: Covey Family Genealogical Organization, 1971), II: 772-773.

5 Barry J. Lewis, compiler, *Arroyo Grande District Cemetery 1855-2000* (Atascadero, California: San Luis Obispo County Genealogical Society, Inc., 2001) 28.

6 Mrs. J. S. Brooks obituary, *The Daily Telegram*, San Luis Obispo, California, 26 October 1917, page 8. Article states that Mrs. J. S. Brooks died suddenly at noon today in her home in Arroyo Grande.

7 Postcard from J. S. Brooks (Arroyo Grande) to Mr. and Mrs. Henry Crump and family (Robin); held in 2007 by Henry's grandson Glenn Crump.

8 "Local Horticulturist Honored at 87 Years," undated clipping from unidentified newspaper, in family papers of Gladys Brooks Trejo.

9 James Simpkin Brooks, Certificate of Death no. 40 057569 (1940), State of California Department of Health Services. NOTE: The death date on the headstone, 2 September 1940, is incorrect according to both the death certificate and the cemetery records. Barry J. Lewis, compiler, *Arroyo Grande District Cemetery 1855-2000* (Atascadero, California: San Luis Obispo County Genealogical Society, Inc., 2001) 28.

ADDITIONAL SOURCES:
1. Gladys Brooks Trejo, granddaughter of James Simpkin Brooks (born 1848).
2. Dorothy Schulenburg Schenck, great-granddaughter of James Simpkin Brooks (born 1848).

ELIZA REBECCA CRUMP 1871 ~ 1938

1 Recipe for Eliza's rolls passed from Eliza's brother Franklin to Franklin's granddaughter Aletta Carter who holds the recipe in 2007.

2 Sister Eliza R. Crump was chosen and sustained as President of the YLMIA and was set apart by Milo Andrus, August 21, 1889, Record of Members Early to 1906, Library No. 8633, p. 49, Record of Members Garden Creek Ward Organized in 1887, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

3 "[Journal of Henry Crump]," (dates unknown; Robin, Idaho), unpaginated, owned in 2007 by his grandson Glenn Crump.

4 Eliza Rebecca Crump obituary, *McCammon News*, McCammon, Idaho, 30 September 1938.

ADDITIONAL SOURCES:

1. Roma Armstrong, niece of Eliza Crump.
2. Boyd Crump, nephew of Eliza Crump.
3. Glenna Harris, grandniece of Eliza Crump.
4. Jan Kelsh, daughter of Ardella Crump Bullock.

HENRY LORENZO CRUMP 1873 ~ 1963

1 Hyrum Willard Crump, son of Henry L. and Amelia Easthope Crump, born January 19, 1903, Blessed May 3, 1903, by Henry Crump. Record of Members Early to 1906, Library No. 8633, p. 114, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

2 Record of Children: entries 26, 27, 28, and 396, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah. AND: Henry Crump-Amelia Easthope family group sheet supplied by Una Bullock, granddaughter of Henry Lorenzo Crump.

3 Homestead Entry—Application; Henry L. Crump, No. 45059, National Archives, Washington.

4 Homestead Certificate; Henry L. Crump, No. 0945, National Archives, Washington.

5 Millie Crump, Certificate of Death no. 44415 (1924), State of Idaho Board of Health, Bureau of Vital Statistics.

6 Henry L. Crump obituary, *Idaho State Journal*, Pocatello, Idaho, 6 June 1963, page 2, column 1.

ADDITIONAL SOURCES:

1. Audio tape recording of Leo Crump, son of Henry Lorenzo Crump, no date.
2. "The Life of Henry Elmer Crump," two-page history, no date, by Henry Elmer Crump.
3. Karla Crump Swim conversations with Lynn Crump, son of Henry Elmer Crump.
4. Karla Crump Swim conversations with Una Crump Bullock, daughter of Henry Elmer Crump.

HYRUM CRUMP 1874 ~ 1955

1 Bannock County Commissioners, *The History of Bannock County*, 3 volumes (Logan, Utah: Herff Jones Inc., 1993), 1: 293-294.

2 Record of Children: entries 171, 172, 173, 174, and 175, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

3 Record of Children: entry 361, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

4 Mrs. Ed Tillotson entry, Deaths 1907-1911, Register of Deaths, page 9, Bannock County (Idaho) Recorder (Main Author); microfilm 1527295, FHL, Salt Lake City, Utah.

5 Homestead Application; Hyrum Crump, No. 8973, National Archives, Washington.

6 Homestead—Cash Entry; Hyrum Crump, No. 2837, National Archives, Washington. Note: Hyrum's original homestead application allowed a cash purchase option after fourteen months residency on the homestead.

ADDITIONAL SOURCES:
1. "A Sketch of Our Parents' Life," four-page history, December 1947, by Alice England, daughter of Hyrum and Elizabeth Taylor Crump.
2. Joyce O'Conner, granddaughter of Hyrum Crump.
3. Glenna Harris, granddaughter of Hyrum Crump.
4. Boyd Crump, nephew of Hyrum Crump.

EMMA AMANDA CRUMP 1876 ~ 1944

1 Mowers-Crump marriage, 20 December 1897, Garden Creek, Idaho; no book or page number.

2 Isaac Henry Mowers, born 28 June 1900 in Robin, Idaho. Record of Members, Early to 1919, Marsh Center Ward, Library No. 19303: entry 342, Marsh Center, Idaho; microfilm 0007501, FHL, Salt Lake City, Utah.

3 Hawkins-Mowers marriage, 5 September 1905, Pocatello, Bannock, Idaho; book 3, September-1905.

4 Carl Hawkins-Emma Amanda Crump Mowers family group sheet, supplied by Viola Harris, granddaughter of Emma Amanda Crump.

5 Land Patent, Owen C. Hawkins, patent 451910. United States Bureau of Land Management, *General Land Office Records*. Database and digital images. http://www.glorecords.blm.gov/PatentSearch: 2006.

6 Carl Hawkins, Certificate of Death no. 28776 (1920), State of Idaho Board of Health, Bureau of Vital Statistics.

7 Letter from Henry Crump to Franklin Crump, 23 September 1920; held in 2007 by Aletta Carter, granddaughter of Franklin Crump.

8 Wolverton-Hawkins marriage, 10 November 1924, Pocatello, Bannock, Idaho; book 12, page 152.

9 Certificate of Death for Emma Amanda Mowers Hawkins Wolverton records that she is married and her husband is Thomas Wolverton.

10 Emma Amanda Mowers Hawkins Wolverton, Certificate of Death no. 140026 (1944), State of Idaho Department of Health and Welfare, Bureau of Health Policy and Vital Statistics.

ADDITIONAL SOURCES:
1. "A Short History of Emma Amanda Crump Mowers Hawkins Wolverton," four-page history, no date, by Thelma May Hawkins, daughter of Emma Amanda Crump.
2. "A Short History of Emma Amanda Crump Mowers Hawkins Wolverton," three-page revision of original history of same title written by Thelma May Hawkins, 2007, by Viola Harris, granddaughter of Emma Amanda Crump.
3. Karla Crump Swim recorded conversation with Arland Hawkins, grandson of Emma Amanda Crump, 16 June 2006, in his home in McCammon, Idaho. Audio tape held by Swim in 2007.
4. Marlene Roberts, granddaughter of Amanda Mowers Hawkins.
5. Charles Mowers, great-grandson of Amanda Mowers Hawkins.

SARAH ELENA CRUMP 1878 ~ 1900

1 Sarah Elena's name is spelled Sarah Eleana on her headstone, but Church membership records, temple records, and the journal of Henry Crump show the spelling as Sarah Elena.

2 As told to Karla Crump Swim by Roma Armstrong, niece of Sarah Elena, and Boyd Crump, nephew of Sarah Elena.

3 "[Journal of Henry Crump]," (dates unknown; Robin, Idaho), unpaginated, owned in 2007 by his grandson Glenn Crump.

4 Testimonies were born by Bro. Wm. Jenkins, David Armstrong, Henry Crump and Wm Capell . . . , November 4, 1900, Record of Members Early to 1906, Library No. 8633, p. 231, Record of Members, Garden Creek Ward Organized in 1887, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

5 Sarah Elena Crump entry, *Endowments for the dead, 1884-1970; heir indexes, Endowments for the Dead Logan Temple* (Church of Jesus Christ of Latter-day Saints, Logan Temple), Volume J21 February 1900; microfilm 177964 FHL, Salt Lake City, Utah. Name of Heir or Proxy is Eliza Rebecca Crump, sister.

MARY ROSELTHA CRUMP 1880 ~ 1910

1 Tillotson-Crump marriage, 18 February 1907, Pocatello, Bannock County, Idaho; volume 3, page 498.

2 "In Remembrance of William Alonzo Tillotson," 27-page history, unpaginated, July 10, 1971, by Lois Elaine Tillotson Spackman and Joan Tillotson Chatterton.

3 Record of Children: entries 379 and 361, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

4 "Life History of Bud Dee Taylor," 4-page history, undated and unpaginated, by Bonnie Taylor, Bud Taylor's wife.

5 "A Sketch of Our Parents' Life," four-page history, December 1947, by Alice Crump England, daughter of Hyrum and Elizabeth Taylor Crump.

6 Clifford Crump statement, March 2007.

7 Lewis Wolverton Crump, Certificate of Death no. 0004503871 (1945), State of Utah Department of Commerce, Bureau of the Census.

8 Harry Leroy Tillotson born 02 August 1908, Record of Children Blessed 1908 in Pocatello Stake, p. 566. Record of Children: entries 402 and 684, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah. AND: "In Remembrance of William Alonzo Tillotson," 27-page history, unpaginated, July 10, 1971, by Lois Elaine Tillotson Spackman and Joan Tillotson Chatterton.

9 Mrs. Ed Tillotson entry, Deaths 1907-1911, Register of Deaths, page 9, Bannock County (Idaho) Recorder (Main Author); microfilm 1527295, FHL, Salt Lake City, Utah.

10 Telephone interview with Nola Tillotson, daughter of Harry LaRoy Tillotson, by Karla Crump Swim, April 2006.

11 Mary Roseltha Crump entry, *Salt Lake Temple Records, Endowments for the Dead Female*, Book 2G 1917-1919, p. 928, Endowments for the Dead—Females—12 June, 1918; microfilm 0184118, FHL, Salt Lake City, Utah. Baptized 11 June, 1918. Name of Heir or Proxy is Eliza Rebecca Crump, sister.

ADDITIONAL SOURCES:

1. JoAnn Witherspoon, daughter of Zina Crump Butt.
2. Treva Krebs, daughter of Emma Roseltha Crump Bullock.

GEORGE FRANKLIN CRUMP 1882 ~ 1959

1 Homestead Application; George Franklin Crump, No. 10836, National Archives, Washington.

2 Homestead Certificate; George Franklin Crump, No. 03109, National Archives, Washington.

3 Crump-Loper marriage, no date, Weber County, Utah. AND: *Dora Crump vs. Franklin Crump*, district court, Bannock County, Idaho, 1918.

4 *Dora Crump vs. Franklin Crump*, district court, Bannock County, Idaho, 1918.

5 Crump-Buchanan marriage, 15 September 1921, Twin Falls, Idaho; volume 5, page 345.

6 George Franklin Crump, Jr., Certificate of Death no. 65629 (1929), State of Idaho Department of Public Welfare, Bureau of Vital Statistics.

ADDDITIONAL SOURCE:

Karla Crump Swim conversations with Aletta Carter, granddaughter of George Franklin Crump.

JOSEPH WILLARD CRUMP 1884 ~ 1940

1 Joseph Willard Crump entry, *Hall Mortuary Record of Funeral[s]*, page 380, held in Family History Center, 156 South 6th Avenue, Pocatello, Idaho.

2 Joseph Willard Crump obituary, *Pocatello Tribune*, Pocatello, Idaho, 24 September 1940, page 10, columns 2 and 3. The birth year on Willard's headstone is incorrect.

ADDITIONAL SOURCES:

1. Roma Crump Armstrong, niece of Willard Crump.
2. Glenna Harris, grand-niece of Willard Crump.
3. Boyd Crump, nephew of Willard Crump.
4. Clifford Crump, nephew of Willard Crump.

CORNELIA ELIZABETH CRUMP 1885 ~ 1968

1 Taylor-Crump marriage, 9 January 1908, Robin, Bannock, Idaho; volume 4, page 30.

2 Wedding invitation from Mr. and Mrs. Henry Crump to Mr. and Mrs. Franklin Crump. "You are requested to attend the wedding reception of your sister Miss Lizzi's next Thursday afternoon at 3 o'clock, Jan the 9th, 1908. Respectfully, Mr. and Mrs. Henry Crump. Robin, Idaho." Held by Aletta Carter, granddaughter of Franklin Crump, in 2007.

3 Lester M. Taylor, child, died of blood poison 10 August 1908, Records of Deaths 1908, Record of Members Garden Creek Ward, Garden Creek Idaho; microfilm 0007595, FHL, Salt Lake City, Utah. AND: "[Journal of Henry Crump]," (dates unknown; Robin, Idaho), unpaginated, owned in 2007 by his grandson Glenn Crump.

4 Stillborn Crump female of David and Elizabeth Crump, Certificate of Death no. 36261 (1921), State of Idaho Board of Health, Bureau of Vital Statistics.

5 Record of Children: entry 741 for Buddy Taylor, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah. AND: David Taylor-Elizabeth Taylor family group sheet submitted by Blanch Taylor Buchanan. Note: Marriage date recorded on family group sheet is 30 January 1908, which is not consistent with county marriage record or wedding invitation.

6 Mrs. Ed Tillotson entry, Deaths 1907-1911, Register of Deaths, page 9, Bannock County (Idaho) Recorder (Main Author); microfilm 1527295, FHL, Salt Lake City, Utah.

7 David Robert Taylor, Certificate of Death no. 107202 (1937), State of Idaho Department of Public Welfare, Bureau of Vital Statistics. NOTE: Death certificate records that cause of death was coronary occlusion, as determined by clinical diagnosis.

ADDITIONAL SOURCE:

Telephone interview with Buddy Taylor by Karla Crump Swim on 18 April 2006, transcript held in 2007 by Swim.

MYRTLE MAE CRUMP 1887 ~ 1952

1 "Myrtle (My Mother)," one-page history, May 2006, by Kathryn Chatterton Stalnaker (died 10 June 2006), daughter of Myrtle Crump Chatterton.

2 Statement of Boyd Crump, nephew of Myrtle Crump Chatterton.

3 Chatterton-Crump marriage, 16 August 1906, Robin, Bannock, Idaho; Instrument No. 7312, Book 3, August 1906.

4 Letter to Karla Swim from Kathryn Chatterton Stalnaker (died 10 June 2006), daughter of Myrtle Crump Chatterton, May 2006.

5 "Myrtle (My Mother)," one-page history, May 2006, by Kathryn Chatterton Stalnaker (died 10 June 2006), daughter of Myrtle Crump Chatterton.

6 Telephone interview with Shirley Buscaino, granddaughter of Myrtle Crump Chatterton, by Karla Crump Swim on 1 February 2007.

7 Record of Members 1913-1941, Record of Members and Children, Garden Creek Ward, Library No. 7766: entries 321, 358, 410, 449, 481, 482, 485, and 555; microfilm 0007595, Salt Lake City, Utah.

8 Removed to Pocatello 1st Ward 24 November 1924. Record of Members 1913-1941, Record of Members and Children, Garden Creek Ward, Library No. 7766: entries 321, 358, 410, 449, 481, 482, 485, and 555; microfilm 0007595, Salt Lake City, Utah.

9 Telephone interviews with Margaret Chatterton Lamb, daughter of Myrtle Crump Chatterton, by Karla Swim 2006-2007.

10 "Memories of My Grandma," one-page history, May 2006, by Shirley Buscaino, granddaughter of Myrtle Crump Chatterton.

11 "Memories of My Grandma," one-page history, May 2006, by Shirley Buscaino, granddaughter of Myrtle Crump Chatterton.

12 "Myrtle (My Mother)," one-page history, May 2006, by Kathryn Chatterton Stalnaker (died 10 June 2006), daughter of Myrtle Crump Chatterton.

13 Wilford Lorenzo Chatterton, Certificate of Death no. 105252 (1937), State of Idaho Department of Public Welfare, Bureau of Vital Statistics. Wilford died at age 55 of stomach cancer.

14 "My Grandmother," one-page history, May 2006, by Barbara Dunn, granddaughter of Myrtle Crump Chatterton.

MILO NEPHI CRUMP 1889 ~ 1959

1 Andrew Jensen, *Church Chronology: A Record of Important Events Pertaining to the History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1899), 52. AND: The 1860 census indicates that the Brooks family and the Milo Andrus family lived in the same general area.

2 Special Meeting called 4:30 p.m. for to hear Instructions from Patriarch Milo and Loran Andrus after which Henry Crump was ordained High Priest by Bro Milo Andrus, Feb 28,1889, Record of Members Early to 1906 Library No. 8633, p. 43, Record of Members Garden Creek Ward Organized in 1887, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

3 Milo Nephi, son of Henry & Emma Crump, born February 27, 1889, Blessed by Milo Andrus, August 21, 1889. Record of Members Early to 1906, Library No. 8633, p. 48, Garden Creek, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

4 Crump-Lowe marriage, 30 June 1914, Pocatello, Bannock, Idaho; volume 6, page 240.

5 Record of Children: entries 547 and 599, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

6 Record of Children: entry 597, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah. NOTE. Jan Bullock Kelsh, daughter of Arba Ardella Crump, stated that church record is in error regarding the omission of first name and incorrectly stating birth place as Burley, Idaho.

7 Recorded telephone interview with Roma Crump Armstrong by Karla Crump Swim on 17 January 2006, transcript held in 2007 by Swim.

8 Crump-Hopkins marriage, 05 August 1922, Rupert, Minidoka, Idaho; volume 2, page 204.

9 Record of Children: entries 554 and 612, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

10 Milo N. Crump obituary, undated clipping from unidentified newspaper, in family papers of Dean Crump, son of Milo Crump.

ADDITIONAL SOURCES:

1. "Father's Day," 8-page history, 20 June 1976, by Glenn Crump, son of Milo Crump.
2. "A Short Biography of Milo Crump," 2-page history, no date, by Ethel Hopkins Crump.
3. "Events in the Life of Milo Crump, 1889-1959," a one-page chronology taken from letters and memorabilia in a treasure box given to Roma Crump Armstrong, no date.
4. Roma Crump Armstrong, daughter of Milo Crump.
5. Glenn Crump, son of Milo Crump.
6. Dean Crump, son of Milo Crump.
7. Jan Kelsh, granddaughter of Milo Crump.

8. Harold Armstrong, grandson of Milo Crump.
9. Boyd Crump, nephew of Milo Crump.
10. Clifford Crump, nephew of Milo Crump.

MERION JAMES CRUMP 1891 ~ 1973

1 Homestead Entry Application; Merion Crump, No. 012450, National Archives, Washington.

2 Homestead Proof—Testimony of Claimant, p. 1-2; Merion J. Crump, No. 013126, National Archives, Washington.

3 Homestead—Final Certificate; Merion J. Crump, No. 012450 and 013126, National Archives, Washington.

4 Record of Children: entries 579, 582, 583, and 608, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

5 Kenneth Merion Crump, Certificate of Death no. 037891 (1922), State of Idaho Board of Health, Bureau of Vital Statistics. AND: Merion Crump-Ora Loper family group sheet supplied by Linda Crump Garrison, granddaughter of Merion Crump.

6 As told by Ora Crump to Karla Crump Swim, granddaughter of Merion Crump.

7 Henry and Emma Crump, husband and wife, deceased, *Order Confirming Sale of Real Estate at Private Sale*, 20 June 1952, page 168, no. 288616; Probate Court of the County of Bannock, State of Idaho. Original document held by Linda Crump Garrison in 2007.

8 Merion Crump called to be Sunday School Superintendent, 8 June 1924. Records of Meadow Ward, Pocatello Stake. Bishop of the ward is Robert Wheatley. Meadow Ward, Pocatello, Idaho; microfilm LR5 38911, LDS Church Archives.

9 Letter from Hattie Armstrong Davis to Karla Crump Swim, January 2006; held in 2007 by Swim. Hattie Davis is an old friend of the Crump family.

10 "McCammon Couple to Observe Golden Wedding Date at Robin," undated clipping from unidentified newspaper, in family papers of Linda Crump Garrison.

ADDITIONAL SOURCES:
1. Boyd Crump, son of Merion Crump.
2. Clifford Crump, son of Merion Crump.
3. Linda Crump Garrison, granddaughter of Merion Crump.

VIOLET BESSIE CRUMP 1893 ~ 1981

1 "Pair Wed In 1911 in 1979 Looks to 68th Yule Together," *Idaho State Journal* (Pocatello, Idaho), 24 December 1978, page 4, section B.

2 "Pair Wed In 1911 in 1979 Looks to 68th Yule Together," *Idaho State Journal* (Pocatello, Idaho), 24 December 1978, page 4, section B.

3 Land Patent, Charles W. Capell, patent 320629 for one hundred twenty acres and patent 521633 for forty-one and sixty-two-hundredths acres. United States Bureau of Land Management, *General Land Office Records*. Database and digital images. http://www.glorecords.blm.gov/PatentSearch: 2006.

4 Record of Children: entries 303 and 409, Record of Members and Minutes of Meetings, Garden Creek Ward, Idaho; microfilm 0007595, FHL, Salt Lake City, Utah.

5 Stillborn baby Capell, Pocatello, Idaho (1928), BYU-Idaho Eastern Idaho Death Records, ID 25319. AND: Baby boy Capell tombstone, Robin Cemetery, Robin, Idaho, photographed by Karla Crump Swim, June 2006.

6 Edna Capell Morris obituary, *Pocatello Tribune*, Pocatello, Idaho, 13 April 1942. Edna was married to Jack D. Morris, and their son David Kent Morris was born and died on 22 August 1940.

7 "Pair Wed in 1911 in 1979 Looks to 68th Yule Together," *Idaho State Journal* (Pocatello, Idaho), 24 December 1978, page 4, section B.

ADDITIONAL SOURCES:

1. Recorded telephone interview with Douglas Haight, grandson of Bessie Crump Capell, by Karla Crump Swim on 12 November 2006. Audio tape held by Swim in 2007.

2. Karla Crump Swim conversations with Treva Krebs, grandniece of Bessie Crump Capell.

ETTA ALTA CRUMP 1895 ~ 1913

1 Wheatley-Crump marriage, 20 November 1912, Pocatello, Bannock County, Idaho; volume 5 page 409.

2 Homestead Entry Final Proof—Testimony of Witness; Merion James Crump, with Bert Wheatley witness, p. 1-3, No. 012450 and 013126, National Archives, Washington.

3 Male stillborn Wheatley, Death Certificate no. 187B (1913), State of Utah, State Board of Health.

4 Etta Crump Wheatley, Death Certificate no. 187A (1913), State of Utah, State Board of Health.

5 Land Patent, Robert Wheatley, patent 643516. United States Bureau of Land Management, *General Land Office Records*. Database and digital images. http://www.glorecords.blm.gov/PatentSearch: 2006.

6 Bishop of the ward for many years is Robert Wheatley. Meadow Ward, Pocatello, Idaho; microfilm LR5 38911, Church Archives.

ADDITIONAL SOURCE:

Linda Crump Garrison conversations with Boyd Crump, nephew of Etta Crump Wheatley.

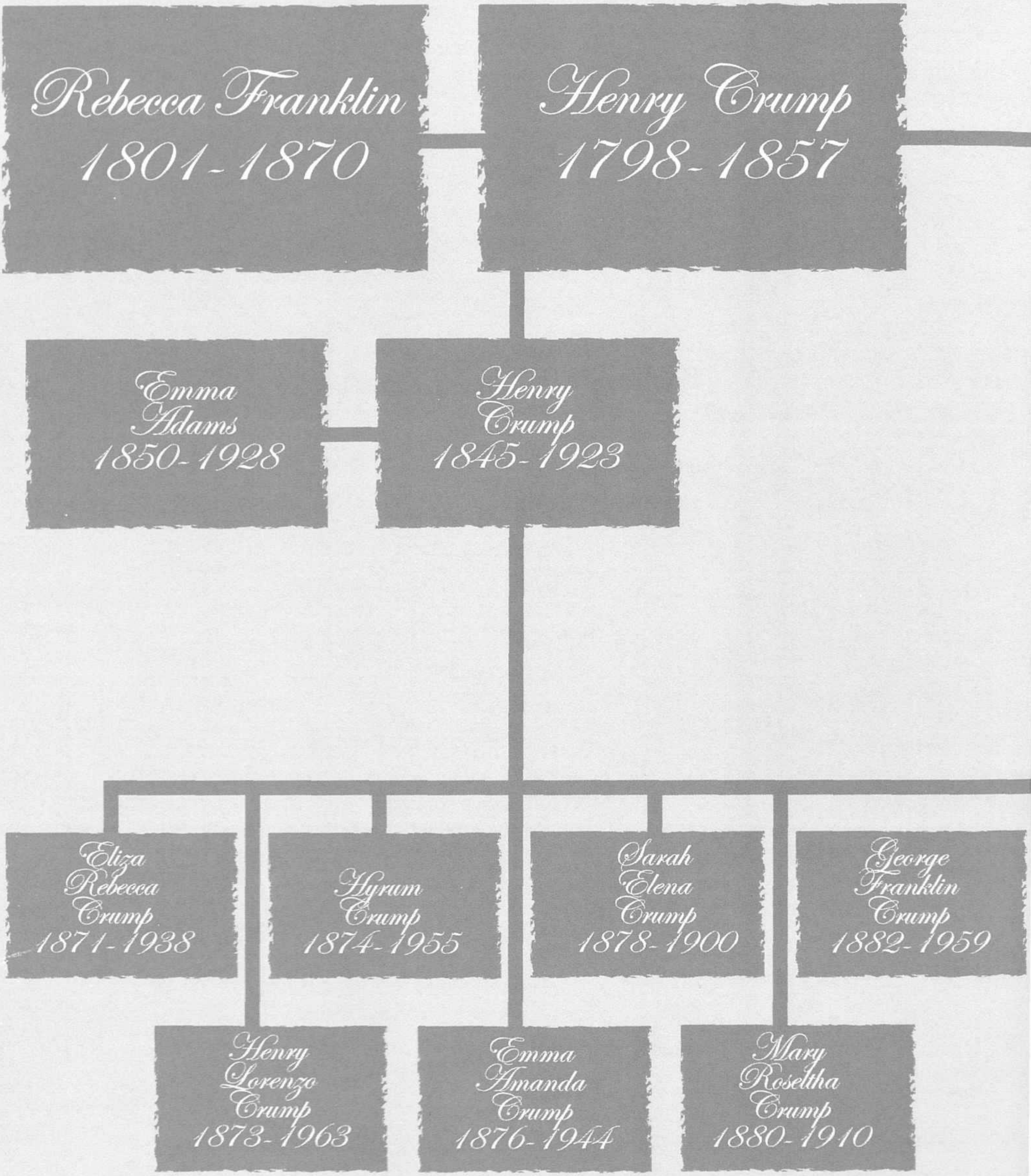
AT REST: CRUMP

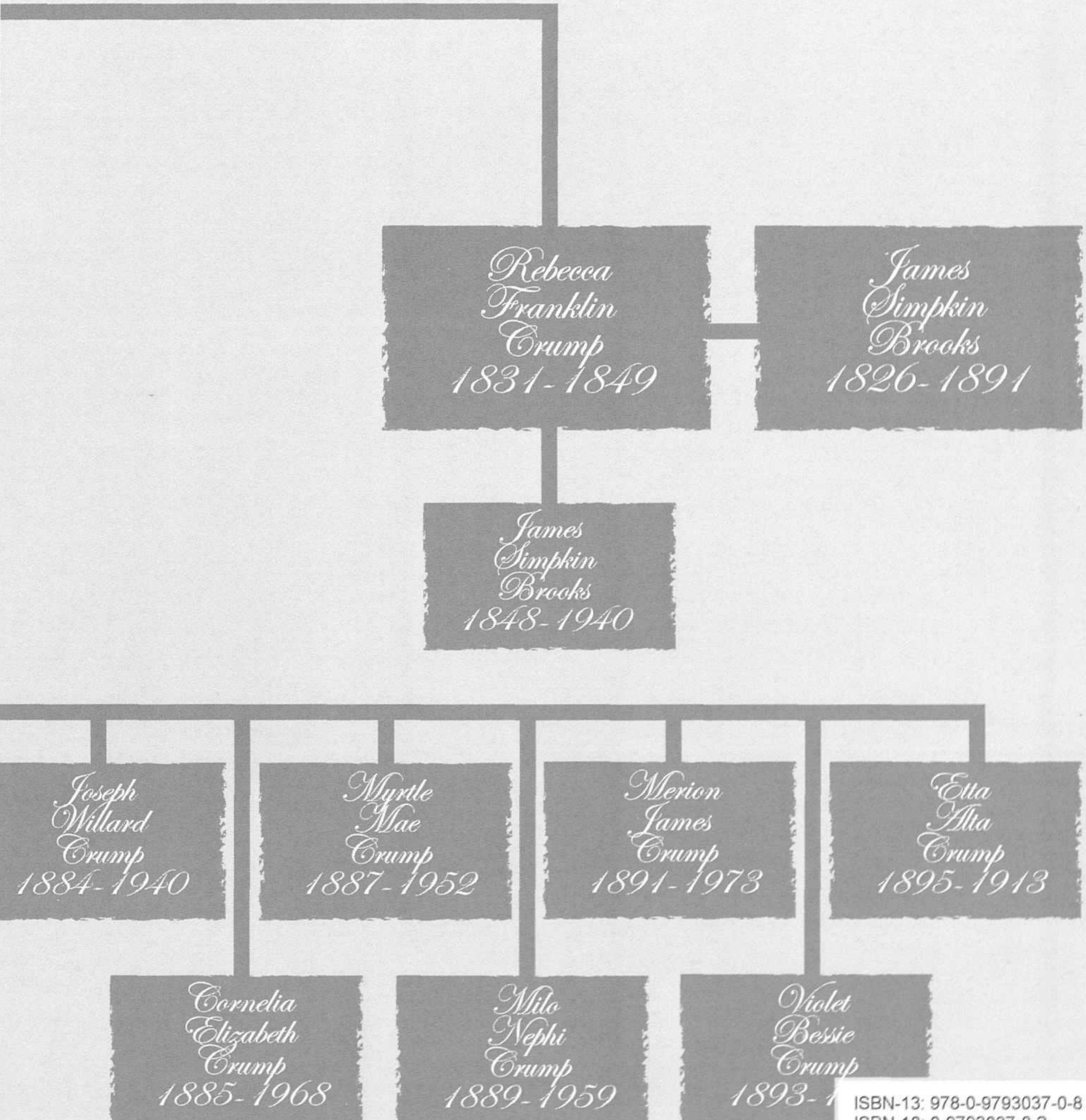
1 Sarah Elena's name is spelled Sarah Eleana on her headstone, but Church membership records, temple records, and the journal of Henry Crump show the spelling as Sarah Elena.

2 The birth year on Willard's headstone is incorrect according to church records and the journal of Henry Crump.

AT REST: BROOKS

1 The death date on the headstone, 2 September 1940, is incorrect according to both the death certificate and the cemetery records. Barry J. Lewis, compiler, *Arroyo Grande District Cemetery 1855-2000* (Atascadero, California: San Luis Obispo County Genealogical Society, Inc., 2001) 28.


Rebecca Franklin
1801-1870
Henry Crump
1798-1857
Emma Adams
1850-1928
Henry Crump
1845-1923
Eliza Rebecca Crump
1871-1938
Hyrum Crump
1874-1955
Sarah Elena Crump
1878-1900
George Franklin Crump
1882-1959
Henry Lorenzo Crump
1873-1963
Emma Amanda Crump
1876-1944
Mary Roseltha Crump
1880-1910


Rebecca Franklin Crump 1831-1849
James Simpkin Brooks 1826-1891
James Simpkin Brooks 1848-1940
Joseph Willard Crump 1884-1940
Myrtle Mae Crump 1887-1952
Merion James Crump 1891-1973
Etta Alta Crump 1895-1913
Cornelia Elizabeth Crump 1885-1968
Milo Nephi Crump 1889-1959
Violet Bessie Crump 1893-

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